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BRANDT, NIXON AND GUATEMALA: THE LESSON (editorial, page 3)

THE CANADIAN JEWISH NEWS

★ TORONTO ★ • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN TORONTO • 15¢ • FRIDAY, APRIL 10, 1970

Sol Machat
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Jews in

TORONTO BAR MITZVA IN MOSCOW

I Impressed

EXCLUSIVE CANADIAN JEWISH NEWS REPORT

A Toronto youngster made Jewish history in Moscow.

Thomas (Tovia) Epstein, son of Toronto lawyer Alexander Epstein, observed his bar mitzva in the Central Synagogue of the Soviet capital on Saturday, March 28th.

According to historians of Soviet Jewry, this bar mitzva observance was the first held there by a foreigner in twenty-five years.

The Epsteins, mother and father of the bar mitzva, and three other relatives journeyed for this occasion to the Soviet Union. Their purpose: to show Moscow Jews the devotion to tradition and to Torah permeating their brethren on the North American continent.

This unusual bar mitzva was arranged by Rabbi Pinchas Teitz, Chief Rabbi of Elizabeth, New Jersey, and one of the recognized leaders of the orthodox rabbinate in North America. Rabbi Teitz made the arrangements through a telephone conversation with Moscow's Chief Rabbi Yehuda Leib Levin.

The family had no problem in Moscow where hundreds gathered to hear the Toronto bar mitzva recite the prophetic portion of the week. Tommy also presented the Chief Rabbi with a copy of a special Siddur published by Rabbi Teitz.

According to Chief Rabbi Levin, the young bar mitzva impressed the Moscow congregation with his recital of the Maftir and prayers.

He had been prepared for his confirmation by the Strettiner Rebbe, Rabbi Shlomo Langner, and by a student of Toronto's Ner Israel Yeshiva College.

Jewish businessmen in Montreal reject slander

SAY QUEBEC FUTURE SOLID

NO PANIC

exclusive CJN report

TO ADDRESS ZIONIST CONVENTION.-The main speakers at Canada's Zionist Convention, this weekend in Montreal, are (from left): Minister Yosef Burg; Ambassador Ephraim Evron; Dr. Yaakov Herzog; Dr. Arieh Pincus

1,000 CANADIAN ZIONISTS ARE MEETING IN MONTREAL

(by the Montreal CJN city editor)

Beleaguered and dapper little Israel will speak directly to Canadian Jews, allies in the defense and building of the renascent Hebrew nation, when three leading statesmen address the second national convention of the Federated Zionist Organization of Canada. One thousand delegates, representing all Zionist groups, will participate in the deliberations from tonight, Friday, April 10th to Monday, April 13th.

The three prominent Israelis are: Dr. Yosef Burg, Israeli Minister of Social Welfare; Dr. Yaakov Herzog, Director General of the Prime Minister's Office in Jerusalem, former envoy to Ottawa and roving Ambassador of Israel; Ephraim Evron, Israeli Ambassador to Canada. Other leading Jews who will address the convention: Arieh L. Pincus, international chairman of the Jewish Agency Executive; Zalman S. Shragai, former Mayor of Jerusalem; Col. Jacob Mombaz, Israel's Consul General in Montreal.

Henry Steinberg, chairman of the convention committee, announced that Dr. Burg, who also is one of the leaders of the National Religious Party in Israel, will deliver the keynote address at the opening session on Saturday night at the Queen Elizabeth Hotel. Mr. Pincus will speak the same evening. Ambassador Evron will discuss Israel's public relations problems. Dr. Herzog will deliver the closing address at the session devoted to the United Israel Appeal.

The following groups are affiliated officially with the Federated Zionist Organization of Canada: Zionist Organization of Canada; Hadassah-Wizo; Labor Zionist Movement; Pioneer Women's Organization; Mizrachi-Hapoel Hamizrachi; Mizrachi Women's Organization; Zionist Revisionist Organization; Friends of Pioneering Israel; Ahdut Haavoda Poale Zion.

- The Zionist Revisionist organization, Mizrachi-Hapoel Hamizrachi and other groups will hold national conferences at the Queen Elizabeth prior to the national convention. Religious services will be held tonight and tomorrow morning.

Prominent Jewish businessmen in Montreal told The Canadian Jewish News this week that they reject "with utter contempt" the so-called confidential report by a Montreal investment firm urging its clients to remove their securities and liquid assets from the province.

The consensus of opinion among those industrialists and leaders in commerce has been:

"We are all Quebeckers no matter what our language, ethnic descent or religious affiliation. We are not afraid of any political party now vying for the support of the people on April 29th. The terrorists of the extreme left are a danger to all political parties and there is no reason for fear.

"Those who disseminate panic among businessmen and ask us to remove our assets from Quebec are just as dangerous as the lunatic fringe extremists."

The provincial government has promised an investigation of those firms which disseminate rumors about the financial problems of the province and the questioning of investment opportunity.

Jewish businessmen who know the province say that, despite all talk to the contrary, very few places in the world can compare with Quebec as a province of opportunity for those wishing to establish new industries. The election period, they say, is one where many exploit heresay in order to frighten the voters to elect one or another party.

The opinion within Quebec's Jewish community is: we are not afraid, there is nothing to fear, we remain here to work and make Quebec a better place in which to live.

Not one among the political parties – the Union Nationale, the Liberals, the Creditistes and the Separatist Quebecois – have the slightest intention of curtailing freedom of religion or freedom for businessmen to operate in the province.

(see editorial, page 4)

The April issue of Nouveau Monde, the French magazine published by The Canadian Jewish News, discusses in depth the position of minorities in the Quebec election.

News analysis

THE POWERS AND THE MIDDLE EAST

London, JCNS. - Great-Power involvement in the Arab-Israeli dispute since the end of the Six-Day War is a striking example of results in inverse proportion to activity. The summary of the four-power discussions is due to be published shortly. In the meantime it is expected that two-power talks between America and Russia will be resumed.

In connection with the bilateral talks, a good deal of loose thinking arises from the attempt to equate the aims of the USSR and U.S. in the Middle East and their relationships with the Arabs and Israelis respectively. The Soviet Union is an expansionist power in the region, while the Americans are committed to the status quo. Soviet policy is based on strong support for the Arabs, with readiness to make Israel the scapegoat. American policy, on the other hand, is torn between maintaining its interests in parts of the Arab world and ensuring that Israel is not sacrificed to the Soviet-Arab drive.

Given these contradictions of American Middle East policies, and adding to them the divisions over Vietnam and American isolation in her support for Israel, it is not surprising that the Israelis should fear the possibility of erosion of U.S. support. They are understandably fearful of demands that America should press Israel to be more "reasonable", in the hope that this will prompt similar pressures from Russia upon the Arabs. The overwhelming probability is that such an attempt would have the reverse result from that intended. If pressures on America succeed in making her bring pressure on Israel, why should the Russians give up their pressuring of America to bring pressure on Israel, just when these policies are successful?

This may be dismissed as a gloomy picture, but realism remains the only safe guide. It means that Israel and her friends will need strong nerves and staying power. But it also means that Israel must thoroughly re-examine the assumptions on which her foreign policy has been based until now. What solutions -- short-, medium- and long-term -- do Israel's policymakers actually foresee? Irrespective of the lack of success so far are they either justified or tactically wise in denying the right of the Great Powers to attempt to find a solution? If we are right in asking for more realism in Washington, is there no room for greater realism -- albeit of a different king -- in Jerusalem?

Commentary

BY M. J. NURENBERGER

WHO IS A ZIONIST?

The convention of the Federated Zionist Organization of Canada, this weekend in Montreal, will be important and successful if the participants demonstrate the courage to face the issues of the '70s.

***

Since the enemies of Israel have substituted the term, Zionist, for Jew in their campaign to destroy the gallant nation dwelling in Zion, no word in our contemporary Jewish dictionary is pronounced with greater awe than Zionism. What our enemies mean when they say Zionism is: the determination of our generation never to return to a ghetto; never to live in the Land of Israel by sufferance of others; never to sacrifice the sovereignty of the Hebrew nation; never to destroy the Divinely proclaimed link between His people and His land.

***

For wherever a Jew lives, his heart is in the East, in that small country on the shores of the Mediterranean where the destiny of a people-come-home is now forged.

Zionism, in the sense that it is the expression of the two-thousand-year-old Jewish longing to return home – and in modern days reestablishment of the Jewish Commonwealth in the country where there never was another national state but one of the Jews –, is the fulfillment of a human hope. In the absence of hope, following the World War II holocaust, those who built Israel, those who defended it, have reestablished hope. Furthermore this Zionism has created new dimensions in the rapport between Jew and non-Jew. It has eliminated once and for all the homelessness of the Jew in the international arena.

***

Somehow, observing the truly historic events of the last twenty-one years, one must accept the belief of many – that the return unto Zion has been forced upon the Jewish people just as the conquest of the entire Land of Israel has been imposed upon the Jews by factors independent of their will.

All this nonsense spread by the foes of Historic Israel – that Jews are aggressors, – nonsense repeated by some misinformed Jews of the New and Old Left, is shattered when confronted by facts.

In 1947 the Jews accepted the partition plan of the United Nations following the successful revolt against the foreign occupation of their country.

Arab adventurers at that time urged Bedouins and other Arabs, some of them permanent residents of the Land of Israel, others desert wanderers, to leave Palestine in order to return as conquerors, to seize the homes and cities of the Jews and throw the "Zionists" into the sea.

Even then, not one city in the Holy Land was historically an Arab city. The Arabs didn't build Jerusalem, Bethlehem, Jaffa or Haifa; certainly not Tel Aviv. World history recorded the names of the cities in the Holy Land from our annals written in the Book of Books.

Yet those who were misled fled the land. They settled in camps artificially kept by their Arab brethren, to become a football in the game of international politics.

Each time the Jews of Israel were forced into defending the achievements of the first anticolonialist revolution in the Middle East, the Arabs retreated and prepared for the next round.

Somehow, as I have said, one cannot escape the feeling that the Guardian of Israel coerced us into liberating what is historically the Land of our Fathers, all of Israel.

***

All this is Zionism, as is the glorious, admirable, incomparable resistance to forced assimilation of the Russian Jews. In fact, the Russian Jews are the only ones today, in all of the Diaspora, to demonstrate their readiness to sacrifice all they possess in order to join their people of Israel in finishing the job of autoemancipation.

To understand this is the task of the '70s.

In the '70s of this century, verbal debates in the Zionist semantics of Central and Eastern Europe of the late '90s, or even pre-World War II Zionism, could become an exercise in futility. For the young Jews of this continent never will understand why we must federate so many groups and political organizations outside Israel, why we should continue to ally with Israeli political parties while the task, the burden, is so heavy.

***

Readjusting our public relations will come only by synchronizing and updating the instruments created by world Jewry for support of Israel. Some of them are the horse and buggy of the jet age. Others are irrelevant to true Zionism, which means our reorganization in a manner that would compare to the heroism of the people of Israel and the idealism of Russian Jews.

We need not talk much at these meetings. What we have to say is: what would the Russian Jews do had they our freedom to act?

We haven't too much time even in the free world to mobilize our forces for securing the existence of Israel. This understanding of the march of history is the prerequisite for one who wants to be called a Zionist.

Rafael in Toronto

By Stephen Barry

ISRAELI STATESMAN BLASTS LIES

For the first time an Israeli official has announced publicly details of a peace fund for the Middle East, which would come into operation at the end of hostilities in the area.

Speaking in Toronto last Sunday, Gideon Rafael, Director General of the Israeli Ministry for Foreign Affairs, declared that Israel is prepared to contribute half the money it now spends on armaments for development in both Israel and the Arab states.

The Director General said the Israeli contribution could be as much as $500,000,000 a year, and that the figure could be matched by Arab states putting forward half the amount they now spend on armaments.

The peace fund would be used for massive development in the Arab countries to raise the standard of living, for care of refugees and to expand communications between Israel and its Arab neighbors.

Presenting details of the Israeli plan, which is soon to be raised in the United Nations, the Director General said that in one day of fighting in the Middle East, enough money is spent which could be used to feed and educate all the needy children in the Arab States. He said that two Phantom fighters cost as much as the establishment of a 500-bed hospital complete with medical school. "Israel," he stated, "wants to spend its money on development, not on war."

Mr. Rafael went on to denounce Soviet policy in the Middle East and blamed Russia for using the Israel-Arab conflict in an attempt to establish military bases in the Mediterranean.

Answering a question from The Canadian Jewish News reporter, Mr. Rafael denied charges that captured Arab soldiers had been tortured by Israeli forces. The charges were made recently in London by Amnesty International, an international legal association. Mr. Rafael claimed they "had lent themselves as tools of Arab propaganda." After the charges were made, Amnesty International in the United States had disassociated itself from the actions of the parent body in London, said the Director-General.

Mr. Rafael, who was in Toronto to attend a dinner in his honor given by the United Jewish Appeal, later flew to Washington for consultations with American State Department officials.

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an editorial

NAHUM and GAMAL

For years The Canadian Jewish News has warned our public opinion against Nahum Goldmann's mania grandiosa of "spokesman for the Jewish people." Of course, in our free society, in the Western world, anyone can introduce himself as representative of the Jews, or as Jewish president, so long as he is in a position to support publicity agents who will create the image of an organization that "elects" the leader.

Nahum Goldmann, who was demoted as president of the World Zionist Organization and is holding on to the fiction called World Jewish Congress, is a master in obtaining the services of anyone who would do a promotion-job. One of his public relations men in New York, in his American office, is the "editor" of a Montreal publication. There are others who mention all his merits in every Jewish newspaper where a columnist or an editor can be bought.

Goldmannism is a fantastic, unbelievable cover for all kinds of parasites nourished from Jewish public funds. It is tolerated by all who say: Who cares when someone makes a living at the expense of the community?

Israel cares. And we note with satisfaction that our intransigent denunciation of Goldmannism has been vindicated by the Government of Israel in an official statement released in Jerusalem by the Prime Minister's Office.

For months Dr. Goldmann has been preparing for his role as "peacemaker" in the Middle East conflict. He published an outrageous essay in the Foreign Affairs quarterly in which he propagated the idea of placing the sovereign Jewish state under the protection of "the whole of mankind," including Nasser.

No wonder the Egyptian dictator invited this self-appointed Jewish leader to negotiate with him "the protection of Israel". Wouldn't it be just dandy – Abdul Gamal Nasser, protector of Israel, the first since the Roman defender of Judea!

The Government of the State of Israel not only refused Dr. Goldmann the right to talk to Nasser on its behalf or in the name of the Jewish people, but it made sure, in an official communique, that the world at large know that Goldmann does not represent anyone but himself and the paper organization he heads.

It is high time some misled members of the Canadian Jewish community, who think otherwise, know the facts. What Goldmann proposes to do is against the interests of the Jewish state.

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TORONTO SYNAGOGUES AND ORGANIZATIONS

CONFAB

The Commission on Jewish Education of the United Synagogue of America held its annual conference for teachers and laymen last Sunday at Beth Sholom. Topic: Breakthrough? The Integration of School and Youth Activities. Rabbi Albert Pappenheim, chairman of the committee, welcomed the keynote speaker, Dr. Nathan Winter, associate professor, Hebrew Culture and Education, School of Education of NYU.

BREAKFAST MEET

Shaarei Tefillah will hold a breakfast meeting this Sunday morning. Guest speaker will be someone from Toronto's Zionist Organization.

Last Sunday morning Rabbi Bulka, spiritual leader of Machzikei Adas Congregation in Ottawa, spoke on: The Jewish View on Health and Hygiene.

OFFICERS

Newly elected board of governors of Shomrai Shaboth Congregation is comprised of: H. Basen; L. Bochner; I. Brudner; A. Cohen; M. Coleman; J. Emerson; S. Tenenbaum; N. Goldkind; B. Gottlieb; S. Schmerz. Also: H. Grossman; H. Heller; R. Heller; I. Horenfeld; S. I. Tenenbaum; B. Kafri; S. Kamin; I. Kandel; S. Kling. Also: M. A. Kurtz; D. Lebovic; R. Oelbaum, D. Peters; S. Rosenbaum; S. Roth; D. Schmerz; S. Wald; C. Winston; H. Brudner, financial secretary.

Executives: E. Reiter, past president; E. D. Winer, president; H. Marder, 1st vice president; H. Birnbaum, 2nd vice president; J. M. Schwartz treasurer; M. C. Goodman, secretary; C. Krohn, honorary gabai; M. Meckler, R. Adler, gaboim; N. Schwartz, chairman, Chevra Kadisha.

Tomorrow a special Sholosh Seudot will be given by friends in honor of Mr. and Mrs. Shmuel Aaron Posner who will spend Passover in Israel.

HOST

Keren Hatarbut will be host to Yehuda Amichai, Israeli poet, Saturday, April 18th, at Shaarei Tefillah. He will lecture in English on modern Israeli literature and read some of his poems.

TO BE HONORED

Four Ontario rabbis will be honored at a convocation at Yeshiva University in New York, Sunday, April 12th: Rabbi Meyer Berglas, Toronto, spiritual leader of Shaarei Tefillah; Rabbi Jeffrey Bienenfeld, Oshawa, of Beth Zion; Rabbi Simcha Fishbane, Downsview; Rabbi Howard Sacknovitz, Toronto, educational director of Shaarei Shomayim.

Convocation is part of a three-day celebration marking the 85th anniversary of the founding of Yeshiva Eitz Chaim, centered on the theme; Torah in the '70s; the Response to the Challenge of a New Decade.

RECEIVES GRANT

The Jewish Home for the Aged has received a national health and welfare grant from the federal government to develop a demonstration project to help organically brain damaged people. Volunteers are called for. David Langer is director of volunteer services.

UNIQUE WINE

One of the most unique wineries in the United States is located on New York's Lower East Side: the House of Schapiro where, in a series of dark and cold rooms, kosher wine is manufactured in the same manner as wine made more than 5,000 years ago. More than one-hundred oaken casks and tanks, some more than a century old, loom like giants in the subterranean area which rambles under seven different buildings.

But the House of Schapiro does not reach for the moon; it limits its annual production to 250,000 gallons.

Demand for Schapiro's eleven varieties of wine never has been higher than it is now. This is especially so of extra heavy Concord and Malaga, long famed as the wines you can "almost cut with a knife."

Three generations of tradition, begun by Samuel Schapiro in 1899, are carried on by Irving and Norman Schapiro. This past fall a million pounds of grapes were bought in upper New York State. At the Schapiro winery on Rivington Street, they are moved by conveyor to crushers atop forty open fermenting tanks, each with a 5,000 gallon capacity.

There, under supervision of a rabbi, they are crushed. Juice and skin descend into the tanks, leaving seeds behind. A sugar solution is mixed in and the juice and skins are left to ferment for about a week.

The juice is drawn off into closed tanks in the celler for slower fermentation. In six to eight weeks the desired alcohol content of 12% to 14% is achieved.

The wine then is frozen to draw off sediment and filtered to strain out impurities. Result: a wine not much different from that used by Jews of early times.

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REMEMBERING THE HOLOCAUST

By Gloria Berlin

Last Sunday the Beth Hamadrash Hagadol Congregation held a successful breakfast meeting. Societies, associations and Landsmanshaften, representing most aspects of thought in Montreal's Jewish community, attended.

Rabbi L. Rosner, spiritual leader of the Congregation, addressed the audience, emphasizing the vital importance of initiating a community-wide project to pay honor and tribute to our lost brethren.

This idea was further reinforced by Ben Milner, the Congregation's president. He praised the individual Landsmanshaft-projects now in effect, stressing their overall common link: the memory of our six million brethren. "It is time Montreal Jewry proclaim a day of Yom Hazikaron (Day of Remembrance) which would embrace all groups, societies and Landsmanshaften in respect to our six million Jews. All societies should continue their eulogies and Holocaust Memorial Day project with the participation of all societies and the community at large.

"We have survived without families and today, twenty-odd years later, we see our own children often alientating themselves from us. They seek involvement in such movements as the New Left. Why?" Perhaps, suggested Milner, this search for deeper involvement by our youth is a reaction to that which was missing in their childhood; their families were narrowed down and limited due to the losses suffered as a result of the holocaust and its tragedy was hidden from them.

Following Milner's address, fifty representatives of Landsmanshaften assembled in a meeting room where a Remembrance Day program was discussed. A temporary committee was formed with Ben Milner chairman. A meeting was scheduled for next week to discuss further plans. All associations will decide on the program-content and it is hoped the event will take place in Montreal in early May.

Many of the participants felt that youth involvement in such a project would be most meaningful. In this respect Rabbi Rosner undertook to encourage so many young people as possible to participate. The temporary committee was optimistic about a large-scale Yom Hazikoron program to be held in mid-May which, for the first time, will embrace all societies here as well as the public at-large.

APPEALS TO ZIONIST DELEGATES FOR UNITY. Ben Milner, prominent Montreal industrialist and Zionist leader, who called upon delegates to the second convention of the Federated Zionist Organization of Canada to unite for active practical work on behalf of Israel.

Mr. Milner said he believes that the lay leaders of the United Israel Appeal ought to travel more frequently from community to community in order to obtain larger contributions for aid to Israel. He said that the example of businessmen-givers is more impressive than visits by officials.

Concerning the future of the Federated Zionist Organizations, Milner believes that the leaders of all Zionist groups should concentrate more on building the Federated Zionist Organization than on the consolidation of the respective parties.

MONTREAL NOTES

JIAS MEET

A meeting of the JIAS national officers was held recently. John A. Geller, Q.C. JIAS national president, presided. Discussed were further representations to the authorities on matters of Jewish immigration, admission of Polish refugees, contact with smaller communities and JIAS budget submission to the UJWFT.

CELEBRITY AUCTION

The Board of Directors of Forward House, a mental rehabilitation center providing social and vocational programs for more than 450 ex-patients annually, will hold an International Celebrity Auction tomorrow evening at Sir George Williams University.

The Forward House program is sponsored by Pythian Sisters. It has received a grant from the psychiatric services of the Province of Quebec and from local hospital auxiliaries.

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Federated Zionist Organization of Canada

SECOND NATIONAL CONVENTION

Queen Elizabeth Hotel
Montreal, Quebec
Saturday, April 11, 1970, 2:00 P.M., Joliette Room

Symposium: "The Relevance of Zionism to Canadian Jewish Youth"
Panellists: Myer Bick - Student Zionist Organization
Ephraim Boritz - Progressive Students for Israel, York University
Frank Dimant - Co-ordinator Zionist Essay Contest
Peter Shizgal - Editor "Other Stand"
Robert Weiss - President, Hillel, McGill
Chairman: Menashe Broder - National Chairman, F.Z.O.C. Youth and Nechalutz Committee

Public cordially invited.

ATTENTION!!!

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International and national leaders will address the morning and afternoon sessions, and delegates from all over the country will be present.

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HEBREW CALENDAR
The 4th day of Nisan 5730
Sidra: Sazria
Candlelighting: Toronto 6:38; Montreal 6:17

United by one thought; "We hope he will not shrug his shoulders after April 29th." (From left; Robert Bourassa, Jean-Jacques Bertrand and Rene Levesque in front of Trudeau's shadow.)

Cartoon appears on cover of NOUVEAU MONDE, the French-language magazine published in Quebec by the Canadian Jewish News.

ASK THE RABBI
a JCNS featurette

Q. With few exceptions Christians say that the New Testament describes Pharisaic Judaism as legalistic and heartless. What is the truth?

A. Thanks to the pioneering efforts of Gentile scholars of the calibre of George Foot Moore and R. Travers Herford justice has at last been done to the Pharisees, so that the "exceptions" to which you allude are nowadays many more among educated Christians than you imply. Accusations of "legalism" and "heartlessness" carry no weight to those who knew Jewish life from the inside. The late Rabbi Kook was fond of saying that just as there are laws of poetry there is poetry in laws.

Dr. Hertz (Prayer Book p. 341) quotes, with regard to the Sabbath laws for instance, from Kittel (a Christian Bible scholar): "Anyone who has had the opportunity of knowing the inner life of Jewish families that observe the law of the fathers with sincere piety and in all strictness, will have been astonished at the wealth of joyfulness, gratitude and sunshine, undreamed of by the outsider, which the law animates in the Jewish home. The whole household rejoices on the Sabbath, which they celebrate with rare satisfaction not only as the day of rest, but rather as the day of rejoicing. Jewish prayers term the Sabbath a 'joy of the soul' to him who hallows it; he 'enjoys the abundance of Thy goodness'. Such expressions are not mere words; they are the outcome of pure and genuine happiness and enthusiasm".

* * *

Q. How does Hebrew come to be written from right to left? Should we not modernize the script and bring it into line with almost universal usage?

A. The question why the Hebrew language came to be written from right to left has been asked before in this column. I replied then, and am no wiser now, that I do not know. However, whether or not this was the original reason, it has been suggested that "right" in the Jewish tradition symbolizes such concepts as justice, mercy and righteousness.

As to whether we should modernize the script, No, no, no! Why should Hebrew (or for that matter Chinese) be "brought into line with almost universal usage"? Variety is the spice of life. The effort required to read the present Hebrew script is little in comparison with the difficulties of learning the language itself, and is in any event a small price to pay for preserving the tradition and the beauty of the ancient script. For most of us, to "modernize" the Hebrew script in this way would be an act of Philistinism akin to the practice (adopted fortunately in very few congregations) of substituting the "modern" instrument of a trumpet for the shofar, the oldest musical instrument known to man.

Quebec Jews

NOT AFRAID

The closer we come to the fateful 29th of April, the hotter the election campaign and the more irresponsible the statements by some directly or indirectly involved in the future of Quebec.

Because of their experiences in countries subjected to intense social change, minorities, especially Jews, are sensitive, understandably, to political winds. Many an observer of the present political battle in this province have breathed a prayer of relief because of the financial company that urged its clients to remove their liquid assets is not Jewish.

One can well imagine the results were this particular company controlled by Jews or members of some other minority groups.

We recall when, a few years ago, an amateur journalist of a so-called Jewish newspaper raised the roof of French Canada when he stated that the Jews were withdrawing their capital from Quebec. Of course, it was nonsense – though dangerous talk. However, the stigma has remained as has the fallacy that Jews control all the money, that they are instrumental in making Quebec rich or poor.

******

Undoubtedly capitalists – Jews or Chinese, English or French – will continue to be concerned about their assets; this is but natural. At the same time, in a period of turmoil and upheaval, which Quebec is experiencing at this moment, demagogues and irresponsible elements will attempt to involve the Jews, the traditional scapegoat, in the present battle for the future of French Canada.

And a battle it is. Yet no one ever has proven that the traditional parties vying for the favor of the electorate and the Parti Quebecois opposing it are involved in the slightest degree in any racist, xenophobic or antisemitic campaign. Whether it is Premier Bertrand, Liberal Opposition Leader Bourassa, P.Q. Leader René Lévesque, or the new leader of the Creditiste Provincial Party, they certainly should not be related to any agitation against Jew or Zionist, as is being done by the lunatic fringe in Quebec, Separatist or Federalist.

We know that those connected with the Algeria-centered, antisemitic movement are active in Montreal, arousing the people against the so-called Zionists. However, so far as Rene Levesque is concerned, he belongs to the liberal school of democratic Quebec intellectuals; it would be a distortion of the truth to associate him or his colleagues with any totalitarian group.

******

This election is essentially a duel between proponents of two solutions: remaining within Confederation or independence. None of the parties involved should be suspected of antisemitism.

Jews and other minorities have no reason to fear French Canadians. French Canadians are by nature the warmest and most generous among people anywhere. If ever there were any antisemitic prejudice among them, it definitely has no relationship to the political parties now battling for control of the destiny of Quebec.

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In these days of this fateful election campaign, it must be remembered that Montreal is the home of the largest Jewish community in Canada. French Canada knows this; it is aware that the only true, bilingual, non-French group in this metropolis are the Jews. Thus any rumors to frighten the Jewish community stem from irresponsible elements and the extremist terrorists fed by the Black Panthers, Algerian hatemongers and Cuban-trained Communist agitators.

******

One should bear in mind that the future of Quebec will be determined by the majority of its people, by French Canadians. They will find the solution of their problems. Whether they vote for Bertrand, Bourassa, Samson or Levesque, Quebec will remain a home of the free. Minorities will not be able to make decisions about or prevent any changes in the present political structure of the province.

In Montreal many Jews are involved in all democratic parties. There is no Jewish vote, no Jewish position; there is only Jewish commitment to help solve all problems of the province so that the resources of manpower and natural wealth are exploited to the fullest in making Quebec economically and culturally a great power.

Most assuredly, Jews will not take seriously any Wall Street alarm to create panic among our citizens. They believe in Quebec, they are remaining in Quebec and they will continue to contribute to the development of Quebec.

Former Parliament speaker works on kibbutz

THE MAN WHO NEVER RESTS

By Moshe Ron

Tel Aviv. - Those who have visited the Knesset in Jerusalem remember quite well the astounding chairman, Kadish Luz, who hardly ever became excited during sessions. He was known for his patience and always succeeded in calming the Knesset members with his quiet tone. Having been Minister for Agriculture and later chairman of the Israeli Parliament, he took every opportunity to visit his kibbutz, Deganya Beit, and pass the time with his family, friends and picturesque landscape.

Kadish Luz informed the leaders of the Labor Party on the eve of the last Knesset elections that he was not ready to be a candidate for the seventh Knesset, as younger people should be encouraged.

He waited impatiently for the happy day to return to work in his kibbutz.

Today Kadish Luz is a happy man. He dons his working garb and is busy at two jobs. He doesn't accept the kibbutz constitution which prescribes only three hours of work each day for those who have reached the age of seventy. He prepares the diningroom, tables, cutlery and other items at dawn for breakfast for all the kibbutzniks and helps the bookkeeper as well. He rises at 3:00 a.m., works until seven and then aids the bookkeeper. After lunch he returns to his flat (two rooms), sleeps a few hours then passes the rest of the day with his family (two sons, two daughters and seven grandchildren). One of his sons is a professor of literature at Bar Ilan University in Ramat-Gan; another son just has completed his studies at the University.

Kadish Luz expresses satisfaction with his present work. He feels healthy and wishes to work more, as though he owed a debt to the kibbutz for being away eighteen years as Minister and Chairman of the Knesset.

Kadish Luz is also involved in social life and literature. He is chairman of the society, Neot Kedumim (Ancient Places of Nature), on Mount Scopus in Jerusalem. This society has 1,500 dunams of land for raising plants from the areas of the Bible and Talmud.

He also is the chairman of the Yitzhak Ben Zvi Institution in Jerusalem, which explores the history of the Jewish communities destroyed during the Second World War. And he is a member of the leadership of the Ichud Kibbutz Movement in Israel.

Kadish Luz recently has published his autobiography, One of Twelve. It is about his youth in the White Russian village, Bobraisk, and his family Lozinsky, which consisted of twelve brothers and sisters of whom only he came to Israel about fifty years ago. The book depicts several decades of his life up to the time of his work period as Chairman of the Knesset, all based on tales he told his sons and grandchildren. He was requested by his grandchildren to write down these tales.

When he was a child of nine, the Russian Japanese War broke out. The first sign of the Russian revolution appeared. Kadish studied in a Heder and when the First World War broke out he joined the Russian Army. A few years later he emigrated to Eretz Israel and settled at Kibbutz Deganya Bet.

Kadish Luz's wife works with him in the kibbutz. She prepares the afternoon meals. When Kadish attends a meeting in Jerusalem, he asks for a working day which he owes the kibbutz.

Foothold in Mideast

SOVIET CONSPIRACY

By Eugen Loebl

The Soviet Union's drive against Israel is a far cry from events in 1947, when an Egyptian trade delegation came to Czechoslovakia to buy arms and equipment for a munitions factory.

As Deputy Minister for Foreign Trade, I consulted State Secretary Dr. Clementis, who approached Soviet Foreign Minister Vishinsky. He protested against trade relations with Egypt, stressing that all available military aid, both material and personnel, should be extended to Israel. Vishinsky made no secret of the Soviet Union's intent to establish a foothold in the Middle East with Israel's cooperation.

But when Israel proved an unwilling partner, it suddenly became an imperialist power, and the Soviet Union adopted the Nazi story of Jewish plutocracy, using Zionism as the tool for Jewish world domination.

I was arrested in November 1949 and interrogated in Prague by representatives of the Ministry of Interior in Moscow. I was made to listen to anti-Semitic accusations that even surpassed those of the Nazis. Rudolf Slansky, Secretary Generalf of the Czechoslovak Communist party, was with ten other Government officials forced to admit that they were Zionists and therefoe guilty of treason. Slansky and seven others were executed.

REHABILITATION AFTER DEATH

Some of the Soviet interrogation officers together with Beria, their superior, were sentenced to death in 1956. Some of their victims were rehabilitated post mortem, myself after eleven years in prison.

Recent events in the Soviet Union indicate that there is a new generation of Stalins.

After the Arab-Israel six-day war, the Soviet Government issued an official explanation; in Bratislava, where I lived at that time, the Soviet Consul General conveyed the information. The Soviet Government, it was stated, feared that once the Middle East conflict was settled, the Arab Governments, no longer needing Russia's military aid, would turn toward the West for economic assistance.

The prospect of an Egyptian victory -- with resultant freedom of action for the Arab Governments -- was also viewed with disfavor. To make the Arab states more dependent on the Soviet Union, Soviet intelligence told Cairo of great weaknesses in the Israeli defense system and encouraged Egypt to set off the war.

The Soviets were not surprised by Egypt's defeat; on the contrary, it was important to their strategy. The war's brevity alone disappointed them.

Thus the war's outcome should not be understood as a Soviet defeat. The Soviets not only did not lose their foothold in the Middle East but they also succeeded in extending their power there.

Once they have achieved full domination of the Arab Governments, however, and are assured that the Arabs are not free to make overtures to the West, the Soviets will in one way or another bring about the annihilation of Israel.

There is grave danger that the Soviets will feel that they are about to attain this degree of control of the Middle East.

Eugen Loebl is now professor at Vassar College, Poughkeepsie, N.Y., His observations were published as a letter to the editor of the N.Y. Times.

LETTERS TO THE EDITOR

IRRELEVANT ARGUMENT

Dear Editor:

The recent Who Is A Jew controversy in Israel has resulted in no small measure from the mass rediscovery of Jewish identity and the thrilling thought that it now is "in" to be Jewish. The Israeli assimilationist, the atheistic fanatic and the obstinate secularist have precipitated this issue in order to destroy the spiritual current and to confound Jewish religionists.

It is confusing and indeed ludicrous to witness many of our people overeager to confer Jewish diplomas to our friends who are sympathetic towards Israel and/or are engaged actively in protecting our homeland. We must realize that the Jew is the embodiment of a long and continuous history of religious ideas and teachings for which he has struggled fervently throughout the ages.

In the land embraced by the Divine presence, the question, Who is a Jew?, has very little meaning. Rather, the real and compelling query that our lay members and leaders must ask is: What is a Jew, why and how?

Louis Hochman
Downsview, Ont.

STEREOTYPE REINFORCED

Dear Editor:

I was pleased to read the article, The Royal Bar Mitzva (Commentary, The Canadian Jewish News, April 3rd issue). This type of display reveals the insecurities of minorities. Not only Jews but Blacks are corrupted by the sophistication of the socially elite. What hurts is that the glitter blinds Jews to their Judaic values. I say this with a heavy heart.

The article has provided the answer to parents who aks -- why? -- when it is too late. A member of my Panel, who is on the teaching staff at York University, a WASP, can't understand why her Jewish students are pro-Arab when they know that the first group victimized will be their own, as happened in Germany.

The story about this Bar Mitzva in a Toronto daily reinforced the stereotype of the rich Jew and completely destroyed the beauty and sacredness of the rich Judaic culture and religious philosophy.

My group, the Canadian Panel of Women, felt its effects when they presented their program to the Junior League. Although we were eminently successful in making them aware of their own prejudices, we also were aware of the preconditioning established by the Royal Bar Mitzva story in said daily.

Toronto Mollie Posen

Coordinator
The Canadian Council of Christians and Jews, Inc.

KEEP SMILING

DISILLUSIONED

Two lovers had been separated for many weeks. Now they were together exchanging endearments.

"I'll tell you a secret, darling," she murmured. "Whenever I received a letter from you I always kissed the back of the envelope because I knew you had sealed it with your very own sweet lips."

"Well," he stammered, "that's not quite accurate. I always moistened the envelope on Rover's wet nose."

NOT FUSSY

A matchmaker called upon a young man of poor circumstances.

"Frankly," said the youth, "the only girl I would consider must be young, beautiful, come from a good family and own a delicatessen."

"What!" shouted the irate shadchan. "You, a poor man, expect all that? You're not even passably good-looking and you have no trade. A girl such as you describe would have to be crazy to marry the likes of you!"

The boy shrugged. "So, she's crazy! As long as she has all the other qualifications, who cares?"

LOGICAL

Matchmaker: "Why is it, a nice looking man like you, you're not married?"

Mendel: "Because every time I meet a girl who cooks like Mama, she looks like Papa!"

EAGER

Following an introduction by the village shadchan, the yeshiva student came over to discuss terms with the prospective father-in-law.

"What the shadchan said is true," said the rich man. "I can afford to give a handsome dowry to the one who will marry my daughter. But I must say the exact sum depends upon which daughter is chosen. Whoever marries my youngest daughter, who is twenty-five, gets three hundred rubles. My second daughter, 30, will bring six hundred rubles; my third daughter, 40, gets nine hundred rubles."

"Sir," exclaimed the yeshiva student eagerly, "you got maybe a daughter in her fifties?"

Brandt, Nixon, Guatemala

TRAGIC LESSON

The statement, made this week in Texas by West German Chancellor Willy Brandt following the heinous crime committed in Guatemala, shows that some statesmen are waking up and realizing the danger of glorified and senseless terrorism.

The tragedy in Guatemala City, according to Brandt, has prompted U.S. President Richard Nixon to suggest an international conference to discuss a return of the conflict of ideologies and battles between opposing forces on the international arena to more civilized ways. Nixon may have noticed – as had Chancellor Brandt when he stated openly that the murder of Baron Karl von Spreti is the immediate result of the equanimity with which governments accept airplane hijackings, shootings in airports and other "political" crimes – that Guatemala City is a direct continuation of the murders in Munich, Athens and Zurich.

Once the world accepts, or even tolerates, the violence against innocent people as legitimate warfare, why, one may ask, is the death of a German diplomat more tragic than the killing of a mother in an airline office?

When the Nazis launched their terror in pre-World War II Germany by murdering the Jewish Foreign Minister of Germany, Walter Rathenau, some thought it just antisemitism, an issue that could be dispensed with by the elimination of Jews from politics.

The world eventually paid for this callousness.

Unless we study very carefully Brandt's moving words, we face an explosion of terror directed against individuals the likes of which the world has not seen since the SS appeared on the scene.

Sermon for the week

SEE YOURSELF IN OTHERS

The Priest shall examine the plague . . . and pronounce him unclean (Leviticus 13:3).

The Priests were in those days the first diagnosticians and physicians. But the Kabalists interpret this verse in a metaphysical sense.

They say that a wealthy Hasid once complained to his Rabbi that he was annoyed by a certain man who, along with others, visited his home for the Sabbath afternoon gathering.

"He is vain and conceited," declared this Hasid. But the Rabbi reproved him.

"Look at yourself. Perhaps *you* are vain and conceited."

"What do you mean?" asked the Hasid, and the Rabbi explained:

"In the Temple of old, there was a special mirror and, when anyone looked into it he saw not only his physical appearance but also all the good and the evil in himself. But now that the Temple no longer exists, the Kabalists say that every man is a mirror. What one man sees in such a mirror is likely to be a reflection of himself. If others appear to be wicked, he should look to himself; perhaps he also is wicked. If others appear to be good, that may indicate that there is good in him.

The Bible says that a man with a disease shall come to the Priest. According to these Kabalists, this also applies to the Priest who, while examining others, should also examine his own conduct to determine if there is any defect in himself.

When a leader finds a fault in his people, the fault may really be in him.

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana, adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartford, Conn.

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WOMEN

AN ENGAGEMENT RING IS FOREVER

by Charles Solomon

The best reason for choosing a ring -- or any piece of jewellery for that matter -- is because you like it and it suits you. Here, for once, fashion is on the side of common sense and personal taste.

Even twenty years ago it took a very strong-minded woman to look outside the narrow selection of stones and settings considered suitable for engagement rings.

The early 1960's saw a near-revolution in designs, so that now the range is bewilderingly wide: fashionable, conventional, antique -- anything goes.

The choice is more difficult, but it is certainly more interesting.

Much of the credit for the new look goes to the De Beers competition for jewellery using diamonds and sectioned off into different price brackets. These contests gained a wider public for such designers as Andrew Grima, John Donald and Gillian Packard and introduced "twin", or "double" rings, "puffball" and asymmetrical shapes. The three-dimensional ring returned to favor, superseding the neat, flat look favored by earlier generations.

Not everyone welcomed these designs with open arms, still less with open order books.

Some shops are still disinclined to offer much of a choice in modern styles, and it must be admitted that these can have their drawbacks. For instance, a ring with a rough finish or projections at the sides may be uncomfortable in wear. Some designs cannot be worn under a well-fitting glove.

If you feel a strong affinity for a particular gem, whether it happens to be your birthstone or not, there is a great satisfaction in selecting whatever it may be and then asking the jeweller to advise on the setting. But do give yourself time to "get your eye in."

Some fine diamonds with the currently fashionable emerald cut may, at first glance, seem a trifle disappointing. They lack the lively sparkle of the pear-shape or brilliant cut. Go on looking and you will find that the rainwater purity of the emerald cut has its own appeal.

A good jeweller will also guide you on the practical details and the hazard of some stones and some cuts. A square cut topaz in that wonderful clear golden shade is extremely striking, but the corners are vulnerable and it may be better to decide on a step or brilliant cut.

Some experts will tell you that the softer stones are so much "at risk" that they should never be used in rings at all -- they are liable to be hit or scratched. A turquoise, for example, may be discolored by dirt, soap or perspiration and needs great care it if is to retain its beauty.

TRUE LOVE

Much of the same caution-ary advice applies to the opal. It can dry out, wither or shatter, and requires the most careful cleaning. From time to time the setting may need attention, too, as changes of temperature may cause it to shrink.

Yet a genuine love affair with one of these glorious stones will triumph over all these dangers and difficulties. It's worth taking a chance with a gem which combines "the living fire of the ruby, the glorious purple of the amethyst, the sea-green of the emerald, all glittering together in an incredible mixture of light."

A sentimental tradition which has produced some charming results is the Victorian one of the made-up ring, combining a stone or stones bought for a special occasion with a mother's or grandmother's wedding ring.

Unpretentious examples are still quite common -- and are, in consequence, reasonably priced. The settings are usually very pretty and the workmanship excellent. Indeed, the quality of the craftsmanship in many Victorian rings cannot be bettered, and this applies to those set with semi-precious stones as well as diamonds, rubies, sapphires and emeralds.

Victorian gold filigree in particular invites comparison with Etruscan work and a fine amathyst or garnet set off by delicate gold wire-work either round the stone or decorating the shoulders is a thing of beauty that will be a joy for ever.

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WILL ADDRESS DINNER. - Arie Altman, noted Israeli political analyst, veteran Zionist leader and long time Knesset member, who will be guest speaker at Toronto's Beth Shalom Synagogue, Saturday evening, April 18th.

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TORONTO WOMEN'S NEWS

BALL

The National Council of Jewish Women, Toronto section, held its tenth annual Angels' Ball last Saturday evening. Theme: Expo '70. Patrons who have contributed $100 to Council Services saw their daughters acting as geisha girls in authentic Japanese kimonas and hair ornaments. Honorary patrons in attendance were: The Hon. Ross MacDonald-Lieutenant Governor and his daughter Mrs. Douglas Holdenby; Dr. and Mrs. Aba Gefen, Council General of Israel; Mr. and Mrs. Robert Kaplan, Member of Parliament, representative to the Prime Minister; Alderman and Mrs. Anthony O'Donahue representing Mayor Dennison.

Receiving the guests were: Mr. and Mrs. M. Vigoda; Dr. and Mrs. Benjamin Glatt; Mr. and Mrs. Herbert Green.

SISTERHOOD SHABAT

Last Saturday Sisterhood of Shaarei Tefillah observed Sisterhood Shabbat. Kiddush followed services.

SEASON'S LAST MEET

The Women's Auxiliary of Baycrest Center for Geriatric Care holds its last meeting of the 1969-70 series on family life education, Thursday afternoon, April 16th. Mrs. Jacqueline Edelson, director of a federal government sponsored pilot project undertaken in the Special Care section of the Home, will lead the discussion. Topic: Mental Impairment in the Aged -- Stimulation vs. Deterioration, Hopeful or Hopeless.

Discussion will be chaired by Mrs. Irving Wintrob, past president of the Auxiliary. Question-answer period will follow.

EXECUTIVE MEET

The Hebrew Weston Charitable Services held an executive meeting recently at the home of Mrs. Howard Freeman.

A general meeting was held at the home of Mrs. Ben Walker. A musical interlude was presented in celebration of Jewish Music Month. Mrs. Vera Walker and Mrs. Sydell Zablow entertained at the piano; Mrs. Simie Ticktin sang Israeli and Jewish songs. Mrs. Harry Frisch presided at both meetings.

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HUMAN RELATIONS

APRON STRINGS

DR. ROSE N. FRANZBLAU

QUESTION:

My unmarried sister-in-law, 40, lives with her widowed mother. She was a bright and good student, popular, and engaged or involved with men a number of times, but always the man's mother played a part in breaking up the relationship. Now her only interest is to meet men. She goes to resorts and on cruises, but she doesn't have the money to go as often as she wants, where she might meet someone.

She helps her mother financially, but not wholly. The mother tells friends how much she would like to see her married. She also likes to brag about how much she does for her daughter, washing her underwear, making her bed, cooking, cleaning, etc.

My sister-in-law has started to act like a 60-year-old, and has adopted a lot of her mannerisms. She tells her mother everything. She also wants everyone to know how she always manages to avoid men who want to seduce her, and how proud she is of her sexual purity. She gets moody now and acts unhappy at times.

Is there any way that I can help her lead an independent life?

ANSWER:

From a psychological point of view, the reasons for postponement of marriage are very much the same for both sexes. It may be because of a fear of sex, or because of the frightening possibility of being attracted only to members of the same sex.

The mother and the single daughter may fight and bicker a great deal, but the constant criticism and discord is their way of holding onto each other.

The mother, while somewhat ashamed and even embarrassed to have an unmarried daughter, particularly when the daughters of her relatives, and friends are all married, still derives a certain benefit from her daughter being single.

People who are not ready for marriage often seek out suitors who are equally unavailable. Then, when the inevitable break comes, they can blame someone else, usually the parent of the other. To blame the suitor, for whom they professed such great love, would only be an indictment of themselves and their poor taste in picking such an individual.

Along with the values of your sister-in-law has, she is using them as a reason for warding off marriage, in which sex, which she fears, is acceptable.

While feeling guilty of being so emotionally dependent on her daughter, this mother must also feel badly that her daughter supports her, if only in part. When she does her daughter's laundry and other chores which the daughter would have to pay for or take care of if she lived by herself, the mother feels that she is doing more than ther share. Yet, she may also feel guilty about taking the money she does.

Your sister-in-law's moodiness and periods of feeling blue may be a manifestation that she is, paradoxically, about ready to move out on her own. She feels sad in anticipation of the parting to come.

The most important move for which she may be preparing herself is not only a change of quarters, but a move into the loving relationship of marriage.

This could be facilitated if you and your husband included her a bit more in your social life, and in some of the activities and causes with which you occupy your time. She would then feel more like a member of her own generation, and not have to fluctuate between acting like a child at one time, and an older woman at other times, to get attention.

NEW MUSICAL WORK

Tel Aviv, JCNS. - The story of the woman Rahab of Jericho and the spies from Israel as told in the Book of Joshua, set to music by the Tel Aviv composer Ze'ev W. Steinberg, was awarded the Abram Kartch Music Prize for an original work of Jewish music by the Hebrew Union College of Jerusalem.

The work was given its premiere at a ceremony at the synagogue of the HUC in Jerusalem last week, under the direction of the composer.

Rahab, the harlot, shelters two men sent out by Joshua to explore the land, hides them from the King of Jericho's pursuing soldiers.

Steinberg, the 42-year-old violinist member of the Israeli Philharmonic Orchestra and the New Israeli String Quartet, has set the story to music for narrator, contralto-voice, two recorder flute players, violoncello percussion instruments and harpsichord.

Second prize in the competition, for which Israeli composers had entered nine works, went to "Shaddai Asher Yakshiv", a cantata for tenor solo, choir and chamber orchestra, based on religious poems by Solomon Ibn Gabirol, by Shlomo Jaffe, 61-year-old composer and music educator from Kibbutz Beit Alpha in the Bet Shean Valley. This work has not yet been performed.

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All in the mind
by Ruthie

You know, as the years go by, preparing for certain holidays becomes easier and easier.

Take Passover, for instance. Now I don't say it's a ball, that you'll breeze right through it. On the other hand, somehow there isn't that feeling of panic. I, for one, don't break out into a cold sweat preparing for the holiday.

* * *

I remember what Mama used to go through. Why, she turned into a cop right after Purim.

For one thing, Papa used to love to take a nosh into the living room (then called the front room), crank up a couple of Yossela Rosenblatt records, eat, listen -- in general, enjoy.

Nu, so this was the time of year Mama squelched even that fahrgniggen (pleasure).

She'd become hysterical. "Ahroiss (out)! I cleaned up today. Not a crumb in sight. You want to make the room, God forbid, khoometzick (anything around forbidden on Passover)?"

Papa gulped. He was accustomed to such treatment yet from his boyhood days. His mother wasn't any different. Still he bravely stood ground.

"What d'you want? I should eat on the roof? A little pleasure you don't fahrginn (permit) me.

"I play cards? I gamble? I run around? I don't give you my whole paycheck every week?"

He went on, "Anyhow, we'll have to take the kids through the house the Night Before, looking for khoometz. So let's leave something."

That's all Mama needed! Papa lost the case already. "So we'll throw a crumb here and there just for the symbol of it. Meantime the room is clean. So -- out!"

Papa meekly succumbed. A brayra (choice) he had?

* * *

But the big things! They've been reduced to nothing. Wow, what a deal to prepare the kitchen! First, we had to stick all the regular pots and pans on a closet shelf. And Mama taped the cupboard doors so that we accidentally didn't open them. This way the dishes were left alone.

The big job was bringing in the Pesakhdicka stuff. And, though they gleamed (Mama never put anything away half-clean), they still got another bath. Every plate was accounted for; every piece of cutlery was examined closely. She even dug out special dish towels. She wouldn't think of using the regular ones just back from the laundry.

Glassware she kashered. You couldn't get near a bathtub or washtub for three days and nights.

And when the groceries started arriving! Heaven forbid if you so much as looked that way.

* * *

Nu, so I've got news for you. My home is just as Pesakhdick. Only I don't work half so hard.

First of all, around this time of year there isn't a glass left. The breakage here is colossal. So what do I do? I wait for Passover to buy new glasses. So there's no problem. I'm not up to my ears in soapsuds, I use them after the holiday and repeat the whole process every year.

Pots and pans are the only things I fuss over. And that my cleaning lady takes care of.

Dishes? Be modern. Paper plates, fancy ones, are a housewife's biggest boon. Get them by the dozen, eat and enjoy -- then throw them out. What could be easier on your nerves?

And you don't have to sweat in a hot kitchen. What can't you buy these days, from gefilte fish down to the last nut?

Mama would look askance. She'd be horrified by such an idea. "What! You compare that to homemade cooking?"

But you don't care. Everybody's on a diet anyhow. So you'll buy what you need and if you have to throw out, you won't feel too terrible.

Most important, you'll be relaxed, look good and get the same appreciation.

* * *

So I'm looking forward to another Passover. Everything's under control and I don't intend to worry.

(Copyright 1970, North American Press)

Recipe of the week

PASSOVER DONUTS

2/3 cup water
1/3 cup chicken fat or oil
1 cup matzo meal
1 tablespoon sugar
3 eggs
1/4 teaspoon salt

Bring to a boil fat, water, sugar and salt. Stir in matzo meal, cook for a minute more and remove from fire. Mix thoroughly. When cooled a little, beat in eggs, one at a time. Grease hands and roll dough into balls of about 2 inches. Place on greased sheets. Dip finger in water and press hole in center of each ball. Bake 1 hour at 375 degrees. Roll in powdered sugar for doughnuts.

From: Our Recipes Are Tasty, published by Toronto Women's ORT.

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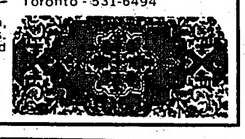

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THEATRE
MUSIC
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by D. COHN

* Rosina Lhevinne, celebrated music teacher (piano) recently had her 90th birthday. Wife of the late world famous pianist Josef Lhevinne, she is a veteran on the faculty of New York's Juilliard School of Music.

Mrs. Lhevinne's eyes are still good, as is her hearing. Her diminutive body is still sturdy though she now walks with a cane. And she still puts in a few hours of practice a day.

"Certainly," she says, "to demonstrate to the pupils, you have to practice." She teaches twenty-two youngsters most of whom are taught at her home in a room dominated by a Steinway "B" on which is piled music of every description and on which rests a picture of Mr. Lhevinne, as she invariably refers to her husband, who died in 1944.

When she talks about great pianists of the past, it is not from hearsay. "I met Josef Hofmann first in 1899 in Tiflis, where Mr. Lhevinne was teaching. Nobody in the world could touch Hofmann at that time.

"Hofmann had a photographic memory. When he came to Tiflis, he visited our house. We were talking. On the piano was Liszt's 'Lorelei'. Hofmann looked at it. 'This I have never played,' he told Mr. Lhevinne, turning the pages. 'It is a beautiful piece,' he said. That night he gave his concert. We all went. He played many encores. The last encore he looked at where Mr. Lhevinne and I were sitting, gave a wink, and played the 'Lorelei'. Mr. Lhevinne never got over it. He of course knew the piece, had it in his own repertory, and he said that Hofmann played it exactly as written."

Of Scriabin, Mme. Lhevinne said: "He was a poetic pianist, very romantic." Of Leopold Godowsky: "His technique was incomparable. Nobody has, had or will have such a technique. We all learned from him legato. He had a marvelous legato." Of Moriz Rosenthal: "That was a real technique. It was big, with tremendous power, not as refined as Godowsky's technique, but tremendous. Rosenthal had a big appetite. Once he went into a restaurant, before his concert, and asked for three steaks. For a long time he was waiting for the steaks. 'Where are my steaks?' he asked the waiter. 'I am waiting for your guests,' the waiter said. 'But the steaks are for me,' said Rosenthal. Nobody these days eats before a concert. They are too nervous. But not Rosenthal."

Mrs. Lhevinne came to Juilliard Graduate School when it was opened in 1924. She is the only original faculty member left. Until she was 75, she took all her pupils singlehanded. Now she has two assistants.

She is particular about arm and hand position and wants relaxed muscles from shoulders clear to the tips of the fingers. "You must caress the piano, not hit it."

This summer Mrs. Lhevinne goes to Aspen where she has taught for the last fifteen years. She has no idea of giving up that extra work. She loves it there. "Of course," she says, "I can plan only from one day to tomorrow. But yes, I will be there. The altitude does not bother me. It seems to bother some of the young people, but it does not bother me."

She and Joseph Lhevinne were married for 46 years. Now she is content. Her two children, Don and Marianna, are married and live in California. Her maid has been with her for 47 years.

"One thing I would like to say," she said. "Certainly I am a graduate of the Moscow Conservatory. I was there from 1889 to 1898, and I graduated with the Gold Medal. But I consider Juilliard my alma mater and America my homeland. And don't let anybody tell you that the age of great piano playing is over."

* The Metropolitan Opera honors tenor Richard Tucker tomorrow with a special program marking his 25th anniversary of association with the company.

* Fiddler on the Roof will open in East Berlin this year. A German production, under the title of Anatevka, opened in Hamburg two years ago and ran there for nine months; it is still touring West Germany.

Also considered is an East Berlin production of Zorba, American musical produced by Hal Prince.

* Elliott Gould and Jo Ann Pflug are that-a-way.

* Barbra Streisand is raising money for retarded children.

* In Dublin, the house in which James Joyce lived as a boy from 1888 to 1891 is up for sale. But it will go only to someone who has a certain veneration for the writer and will preserve the atmosphere of the place.

"Are you sure it's kosher for Passover? The price is practically normal!"

ISRAEL EXPANDS AID

Jerusalem, JCNS. - Israel is to expand her agricultural aid program to twelve more countries in the coming financial year, so that she will have 140 experts serving in 58 countries in Asia, Africa and, Latin America, a spokesman for the Ministry of Agriculture announced.

Furthermore, the Ministry will he holding 20 courses in Israel for 350 trainees from abroad, and will arrange more courses on developing countries for 350 local students.

TERROR LEAFLETS IN MADRID

Madrid (JCNS) -- "Unidentified elements" have been scattering leaflets at Madrid University. They were signed by the Popular Front for the Liberation of Palestine, the Arab Terrorist group, and asked for "the assistance of all forces of liberation and Socialism to help the Palestine people in their fight."

POLAND CONFISCATES PARCELS

Jerusalem, JCNS. - Israelis sending parcels of food and clothing to Poland are being advised not to include any printed matter or used old newspapers as wrapping

Mr. Eilmelech Rimalt, the Minister of Posts, told the Knesset.

Replying to a questioner, he said that during 1969 about 40 parcels posted from Israel were confiscated by the Polish authorities, who claimed that they contained "revisionist publications whose dissemination is forbidden in Poland".

EGYPTIAN JEWS ON HUNGER STRIKE

Jerusalem, JCNS. - Seventy-five Egyptian Jews, held prisoner in the Abu Zaabal prison near Cairo, staged a hunger strike two months ago in protest at the prison governor's harsh attitude, according to Kol Israel, quoting a tourist recently arrived from Egypt.

The governor of Abu Zaabal said the tourist, ordered all the strikers to be placed in solitary confinement until they agreed to eat. They went without food for three days.

According to the tourist, the Egyptian authorities have hardened their attitude to the Jewish prisoners, solely because they are Jews.

The prison is in the area of the Egyptian metal factory accidentally bombed by Israeli aircraft last month, when nearly 80 civilians died.

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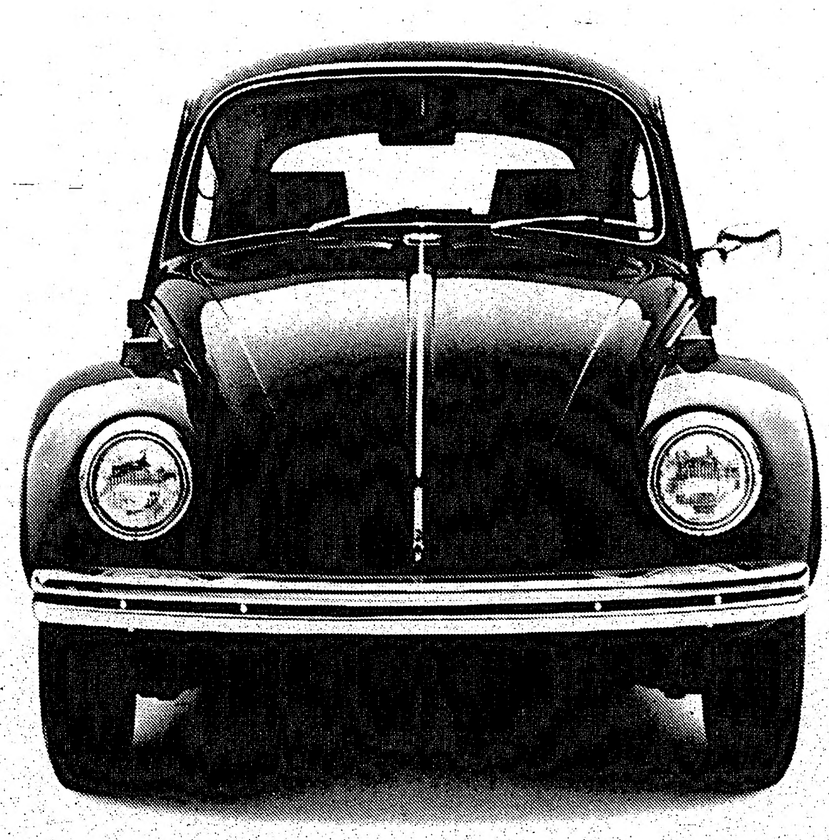

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ALDERMAN, DORA. - On April 3, late of 124 Lauder Ave.

ALEXSON, ANNIE. - On April 4th, late of 37 Collinson Blvd.

APPLEBAUM, HARRY. - On April 2nd, late of 3560 Bathurst St.

BECKER, LOUIS. - On April 4th, late of 11 Shallmar Blvd.

CAVELLER, SAM. - On April 5th, late of 3638 Bathurst St.

GEIGER, ROZALIA. - On April 1st, late of 32 Cobden St.

KAPLAN, SAMUEL. - On March 31, late of 2687 Lakeshore Blvd.

KESTENBERG, BESSIE. - On April 3rd, late of 5935 Bathurst St.

KIRSH, FANNY. - On April 5th, late of 112 Queen St. East.

KOTUZEVSKI, RACHMIL. - On March 18, late of 723 Shaw St.

LEVINE, SAMUEL. - On April 1st, late of Kirkland Lake.

MARGOLIS, MARY. - On April 5th, late of 48 Heydon Park Rd.

PRATZ, YETTA. - On April 4th, late of 12 Oxford St.

ROSENBERG, PEARL. - On April 1st, late of 25 Rosseau Rd.

SCHAFER, MORRIS. - On April 4th, late of 11 Shallmar Blvd.

SCHEINMAN, SUSSIE. - On April 4th, late of 3560 Bathurst St.

SCHER, HYMAN. - On April 5th, late of 221 Winona Drive.

SCHLIFER, ROSE. - On March 28th, late of 4100 Bathurst St.

SUGAR, ESTHER. - On April 5th, late of 82 Alexis Blvd.

ZYSMAN, LEON. - On April 1st, late of 344 Joicey Blvd.

MONTREAL OBITUARIES

ALDER, ISRAEL DAVID. - On March 26th, at Mexico City, late of Montreal.

COHEN, SIDNEY. - On March 28th at Hollywood, Florida, late of 5550 Trent Avenue, Cote St. Luc.

DORFMAN, MAX. - On March 30th at New York City.

GITLITZ, SAM. - On March 30th, late of Montreal.

HALICKMAN, ISADORE. - On April 3rd, late of Montreal.

HOROVITCH, RALPH. - On April 2nd, late of 2004 Romiti Street, Chomedey.

KAUFMAN, BESSIE (WINOGRADSKY). - On March 29th, late of 2370 Mantha, St. Laurent.

KAUFMAN, DAVID. - On March 30th, late of 6032 Westbury Avenue.

KLEMENSBERG, MORRIS. - On April 3rd, late of Montreal.

LOBMAN, IRWIN. - On March 30th, late of Montreal.

RAPPOPORT, FREDA. - On April 1st, late of 4785 Dupont, Chomedey.

SCHWARTZ, MICHAEL STERN. - On March 29th, late of Montreal.

SHERNOFSKY, MORRIS. - On March 29th, late of Montreal.

SIEGAL, ANNIE. - On April 3rd, late of Montreal.

STARK, J. MEYER. - On April 2nd, late of 2260 St. Louis, St. Laurent.

WHITZMAN, LOUIS H. - On March 29th, late of 815-100th Avenue, Chomedey.

ZAND, CLARA. - On April 1st, late of 8408 Notre Dame Street, Chomedey.

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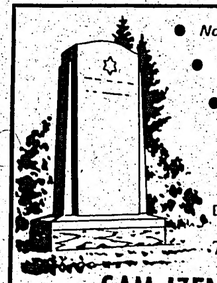

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BULLETINS

BIG-FOUR TALKS ON MIDDLE EAST FOUNDER

United Nations, New York, JCNS. - The state of the "Big Four" discussions on the Middle East here can be summed up by two happenings -- the United Nations mediator in the area, Mr. Gunnar Jarring, left here for his post in Moscow as the Swedish Ambassador and the "Big Four" themselves failed to hold their scheduled meeting.

Mr. Jarring's departure was announced by the spokesman for the U.N. Secretary-General, U Thant.

Mr. Jarring came here, it is assumed, because of U Thant's optimism that a French proposal to the "Big Four" would be accepted. This was for the Four -- Britain, the U.S., the USSR, and France -- to "catalogue" their points of agreement, which Mr. Jarring would then take to the Middle East for negotiation.

U Thant and the French thought that the "Big Four" could agree -- and in fact had agreed -- on two of the most important points -- Israel's withdrawal from the occupied territories and an Arab undertaking to make peace and keep it.

The United States had other ideas on the matter. It suggested that the catalogue also contain the points of disagreement. This, it was explained to the JCNS correspondent here by American sources, would keep the "package deal" intact.

The Soviet Union and the French disagreed, and this was the rock upon which the "Big Four" attempts finally foundered.

●

INDUSTRIAL OUTPUT UP BY 16 PER CENT

Tel Aviv, JCNS. - Israel's industrial output rose by 16 per cent in 1969 over the 1968 figure, according to figures just published by the Central Office of Statistics.

The most striking increase was that registered by the electronics industry, which stepped up production by 60 per cent. The motor industry increased production by 30 per cent and there were 20 per cent rises in the output of the metal, plastics, furniture and machinery industries.

The number of people employed in industry rose by 11.4 per cent and wages by 5 per cent. But the foreign trade deficit also soared, from $718 million in 1968 to $894 million last year, an increase of 25 per cent.

●

GHASSAN TUENI CHARGES BIAS

A Lebanese newspaper owner and publisher who last week accused the North American press of giving a onesided view of the Middle East situation, admitted that his newspaper, Al Nahir, editorially supports the work of Arab guerrilla's in their 'missions' against Israel.

Speaking in Montreal during a tour of Canada, Ghassan Tueni said that coverage given to the Arab side in U.S. and Canadian papers is "very bad".

He went on to state that although his paper supports the guerrilla's, "Palestinian revolutionaries must reconquer without upsetting the political structure of Lebanon."

●

CHIEFTAIN TANKS: TALKS STILL GOING ON, SAYS REMEZ
Denies Reports of Relinquishing London Embassy

London (JCNS). - The question of the Chieftain tanks - which Britain has refused to supply to Israel "for the time being" - is still being discussed between the two governments.

This was made clear by the Israeli Ambassador in London, Mr. Aharon Remez, who is now on a private visit to Israel where he is having consoltations with the Foreign Ministry.

He said on arrival in Jerusalem that "the question of the Chieftains is not off the agenda in our discussions with the British Foreign Office. Indeed, should the British Government make a final decision in that matter, we shall have to draw our own conclusions as to the British position in the Middle East."

Mr. Remez told Israeli journalists that British policy in the Middle East was aimed at maintaining the principle that British friendship with both Israel and the Arabs could be pursued without sacrificing one for the sake of the other.

"It is therefore our task" the Ambassador declared, "to prevent the emergence of a state of affairs in which the balance of Britain's economic and political interests could be tipped against Israel."

Mr. Remez then denied reports that he was to relinquish his present post in London to become an assistant director-general at the Foreign Ministry.

It is assumed in well-informed Israeli circles that Mr. Remez will continue as Ambassador in London at least until the end of the year and, probably, beyond.

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IN NIGHTTIME REVUE.-Keith Hampshire and Julie Amato in a rehearsal shot of the popular revue, You'd Better Believe It, now playing at Toronto's St. Lawrence Centre for the Arts.

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● *We didn't let you know that Mrs. Feffer moved from Pitt Avenue to Ritz Boulevard. Nor did we print that Mrs. Saltz is vacationing in Jamaica*

● In these historic days, The Canadian Jewish News will continue to report facts and analyze the march of events so that you may read what is important and relevant to your own life and the future of your children

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BOOKS OF THE WEEK

by Dr. Arnold Ages

TRANSPLANTED CULTURE

THE INTELLECTUAL MIGRATION: EUROPE AND AMERICA 1930-1960. Edited by Donald Fleming and Bernard Bailyn. Harvard University Press. 748 pp.

At a time when one of Toronto's major newspapers is carrying on a sustained campaign for the "Canadianization" of this country's universities, it seems very appropriate that editors Fleming and Bailyn have now produced a volume which presents a very different picture of what immigration can do for a nation.

The thesis in this book is a simple but provocative one. As Peter Gay puts it in his excellent introduction, "the outsider can often become a real insider."

Up until 1930 the United States was not a world leader in most intellectual pursuits. That is not to say that it did not produce eminent scholars. Nor does anyone suggest that Americans had no regard for education.

The fact, however, is that the real centers of pioneering research were, for the most part, in Europe. This was particularly true in disciplines such as biology, medicine (especially the then new field known as psychotherapy), psychology, and of course, physics.

Prior to the thirties, Europe was also the focus of creative research in the humanities and the fine acts. The great literary critics and masters of architecture were found, not in America but in Europe.

We have a tendency to forget this when we look at the current prestigious state of American higher education with its Harvard, Yale, Columbia etc.

With the advent of that collective pathology known as Nazism, the first people who began to suffer in Europe were, quite naturally, those people who were committed to independent research in the fields I have mentioned.

It is to the everlasting credit of the United States of America that her doors were opened to hundreds if not thousands of emigre scholars who had to flee Germany and the other countries that came under the scourge of the swastika.

At the end of their impressive anthology of essays on the phenomenon of cultural transplantation, the authors have provided an alphabetical index of some three hundred of the more prominent foreign scholars who sought and received refuge in America.

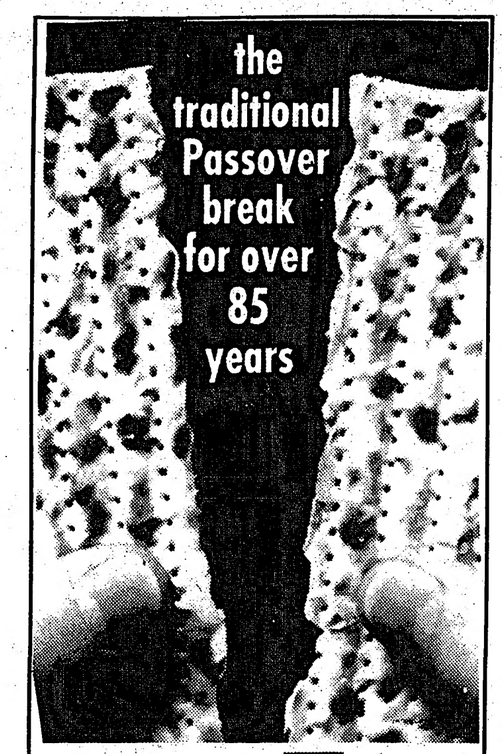
Perusing this list, one can immediately perceive that in essence we are looking at a veritable who's who of world scholarship in virtually every academic discipline. From Spitzer in philology through Einstein in physics, to Fromm in psychoanalysis, the great names appear one after another.

One of the most obvious contributions made by these emigre scholars was in the field of nuclear physics. Without the Szilards, Fermis and Einsteins the United States could never achieve the extraordinary progress she accomplished in the development of atomic weapons.

The role of these physicists is chronicled with skill. Charles Weiner's essay entitled "The Refugees and American Physics in the Thirties."

But the United States was immeasurably enriched by other scholars whose disciplines were not so closely linked to national security. I am referring, for example, to the exemplary contribution in aesthetics made by the Bauhaus architects, whose futuristic designs in house building and skyscrapers were literally implemented in the United States. (The Toronto Art Gallery recently featured an exhibit of Bauhuas art).

During a period when Canadians are reacting in what I consider a chauvinistic way, to the influx of American and other scholars, it seems most appropriate to point out the way in which American life has been so richly rewarded by the contributions of the best elements in the emigre generation. Perhaps Canada will now profit in similar way from the presence in our society, of a new emigre generation.



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The lighter side of Israel

by Ephraim Kishon

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TORTURE CHAMBER D.C.

"BE seated," President Nixon said as he shook my hand smiling broadly. "How are things at home?"

"Thanks," I said and sat down in the armchair facing his desk. "The weather has been rather rainy lately, but still all right for flying."

"I am pleased to hear that. I will be out fishing over the week-end."

"Indeed?"

"Yes."

Here our lively conversation ground to a stop. The President smiled cordially and pointed through the window at the White House Rose Garden.

"I think the lawn ought to be mowed, what do you think?"

"Absolutely," I said and added quickly, "I want Phantoms."

The President turned towards me, his face wreathed in smiles.

"You need those planes, don't you?"

"Yes, Mr. President."

"I am happy to inform you that I have already given your request my close attention. My decision has been taken."

"Taken?"

"Taken. Tea or coffee?"

"Yes."

"Personally, I prefer weak tea. How many spoons?"

"35."

"I take saccharine, not that it matters, but my wife is watching my waist-line. I play golf every Friday with Senator Fulbright. Why don't you join us sometime?"

"Thank you."

"It has been a pleasure meeting you. I am sure I will see you again..."

Mr. Nixon shook my hand, smiling broadly.

"Mr. President," I said, "those planes are a matter of life or death for us..."

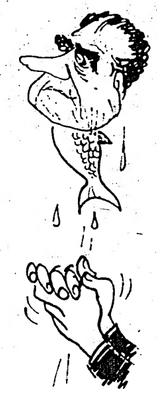
"So it seems," Mr. Nixon agreed. "Therefore I won't delay my answer any longer."

"Thank you so much."

"You are welcome. That is my motto: if you have got an answer, give it right away, on the spot, without delay, without unnecessary tension. In other words, if you can't make up your mind, shut up, but if you have taken a decision like me, announce it without further ado. Every minute counts, every second, why torture your fellow man, right?"

"Right, so..."

"That's how I always acted, I am a born quick-decision maker. By the way, this reminds me of an excellent joke, do you know it? A Jewish voter in New York says: 'My dad always voted Democrat and my granddad did, and so I will vote for them as well.' Then someone from my party, the Republican, asks him:



'And if your dad were a horse-thief and your granddad too, would you also be a horse-thief?' 'No,' the Jew answers, 'then I would be a Republican,' ha ha ha..."

"Ha."

"An excellent joke. I heard it the other day from one of the oil company representatives."

"Did you meet them?"

"They live here. What was it that we were talking about"

"The Phantoms..."

"Yes," the President smiled cordially. "Believe me, it was not easy to reach a decision. There are all sorts of global considerations pro and con. For instance, on the one hand, you are the only true democracy in the area, but on the other, you are also the friends of the United States. True, you block all by yourselves the advance of the Russians, but the Arabs serve them faithfully. You need those arms to ensure your survival, but it should not be forgotten even for a moment that you pay us cash. You certainly need those planes, on the other hand, it cannot be denied that I have publicly promised them to you. All these contradictions add up to a very delicate complication, you see. But in the end I did make up my mind. And if I make up my mind, it is final, it is definitive, it is beyond any doubt."

"So Mr. President..."

"My decision is unequivocal and speaks for itself. Would you like to write it down?"

"I'll remember it..."

"You are 100 per cent right. One has to keep one's word.

"An honest man stands up to be counted. If you said yes, it has got to be yes, and if you said no, it's no. If you said, we'll see, it's we'll see. If you say, it is scrambled eggs, it is scrambled eggs. It is the same with coleslaw. I could give you many more examples but I don't want to waste any more of your precious time. Won't you drop in next week?"

"I'd prefer now... I implore you... Now..."

"I see, I see. Just a second...!"

Here the President stepped over to his secretary and donated 1,000 planes to South Vietnam, 60 to Iran, 100 to Saudi Arabia and 70 (by mistake) to People's China. Afterwards Mr. Nixon had a light meal and a nap and exchanged a few words with the Marquis de Sade, in Washington on an advanced training course.

"I am so sorry," the President returned, smiling cordially, "you see the past week almost did me in, I had to rush over to Pompidou in New York because of the demonstrations against him. As a matter of fact, what can I do for you sir?"

"The Phantoms, Mr. President, the Phantoms..."

"Yes, yes, now I remember. You will get my final answer within six minutes."

With that the President took out his watch and placed it in front of him on the desk. He fixed his eyes on the dial and from time to time sent me a friendly smile.

"It's getting late, isn't it?" He broke the silence 15 minutes later. "Would you like to see something on TV?"

"The planes, Sir..."

"Of course! Did I tell you that I had taken my final decision"

"Yes, you took it."

"Believe me, I have no intention of keeping you on tenterhooks any longer.

"Thank you."

"To cut a long story short."

"Yes!"

"Openly, as among friends."

"Yes, yes, yes."

"The planes you want..."

"Oy..."

"Are, according to my best judgement..."

"Oy..."

"Without prejudice and without fear..."

"Without..."

"Straight from the shoulder without beating about the bush..."

"Without... without..."

"In short..."

"Yes..."

"How is Golda?"

Here I rose and crawled completely exhausted, towards the door.

"Where are you going?" The President asked, smiling broadly, "Don't you realise that I am about to announce my favourable decision on the Phantoms..."

"Thanks," I said. "They are now obsolete."

TORONTO AFTER DARK

VERSATILE

Ray Anthony and His Book-end Revue are entertaining at the Hook and Ladder Club of the Seaway Beverley Hills Motor Hotel. Added to his artistry on the trumpet is Ray's talent as vocalist and humorous master of ceremonies. Featured in the show is Diane Varga, who combines dancing, singing and comedy.

FINAL PRODUCTION

The final production of the St. Lawrence Center's Repertory Season is Faust. Translated from Goethe's work into English by Prof. Barker Fairley and adapted for the stage by Fairley and Peter Raby, the new stage version opens on Tuesday, April 21st, and continues in repertory until May 21st.

Faust is directed by Leon Major, with sets designed by Murray Laufer, music by Louis Applebaum, costumes by Judy Peyton Ward, choreography by Rob Iscove. Cast includes August Schellenberg as Faust, George Sperdakos as Mephistopheles, Tedde Moore as Gretchen, Patricia Collins as Helen, Barbara Bryne as Marthe, Jack Medley as the Emperor, Ken James as Valentine and Ron Hastings as Wagner.

FREE CONCERTS

The Music Performance Trust Fund Committee of the Toronto Musicians' Association and O'Keefe Center are sponsoring noontime concerts every Friday through May 8th. Today appear Trump Davidson and His Dixieland Band, at 12:15 p.m., for about one hour.

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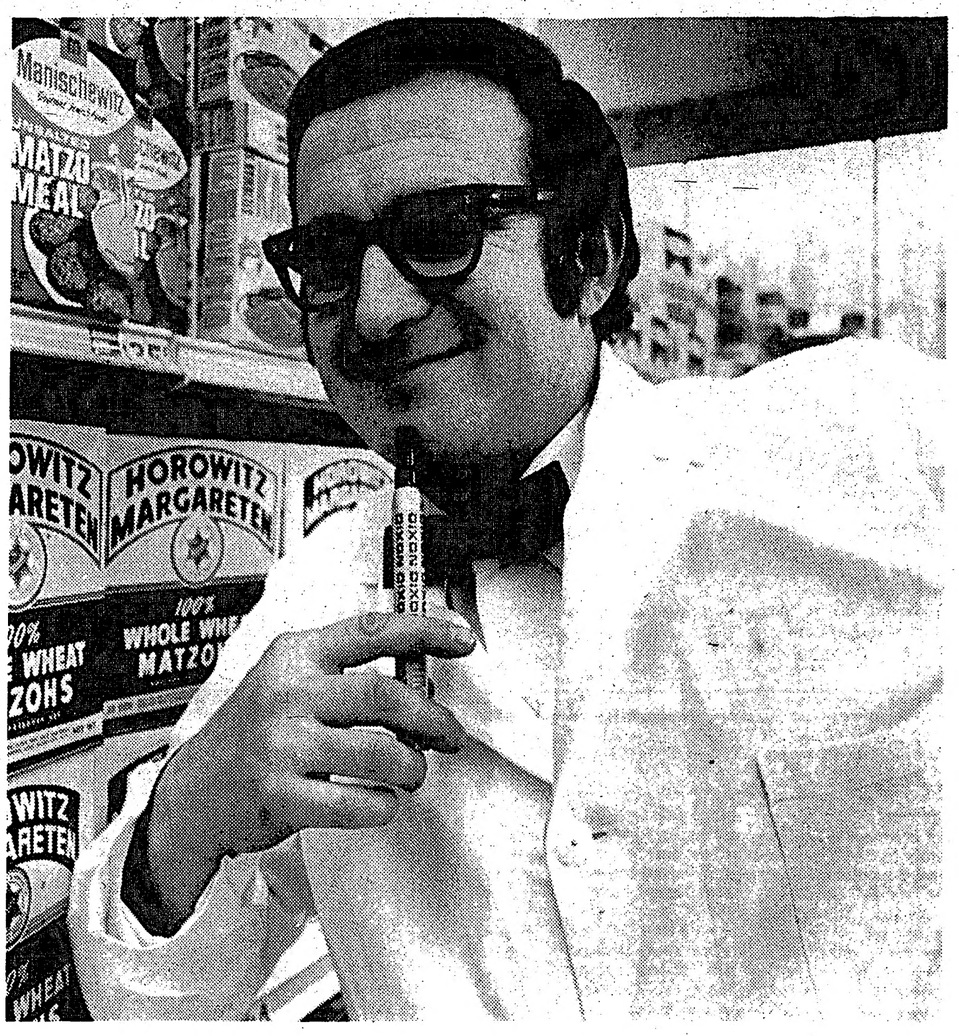

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STREITS	MATZO MEAL 1 LB PKG	51¢
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STREITS	MATZO FARFEL 16 OZ PKG	51¢
HOROWITZ	MATZO FARFEL 16 OZ PKG	50¢
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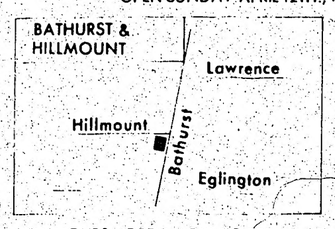

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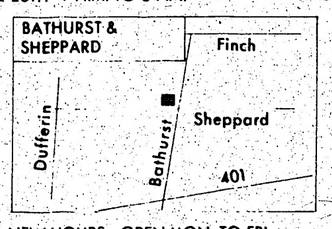

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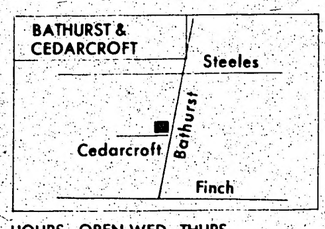

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THE CANADIAN JEWISH NEWS

Salute to Denmark

AN INTERNATIONAL CANADIAN JEWISH NEWS GOODWILL SUPPLEMENT — 12 pages — April 10, 1970

Their Majesties: King Frederik and Queen Ingrid

A little country, a great moral power

Home of the brave welcomes the persecuted

Salute to Denmark

EXAMPLE TO WORLD

C.B.C. should be congratulated for its reportage on Denmark's hospitality to refugees from neo-Stalinist Poland. Last Sunday evening, Canadian TV viewers from coast to coast had an opportunity to behold the spectacle of a little country—two and a half million people—giving a lesson in humanity to the rest of the world, this cruel Biafra-equated world—on both sides of the Iron Curtain.

This is the second time since the outbreak of World War II that Denmark has demonstrated a profound sentiment for the noblest of all emotions: effective human solidarity; compassion toward men and women persecuted because of their racial descent or religious faith.

The first such manifestation took place during the Nazi occupation of Denmark when Danes, like "thieves in the night," defied the Gestapo order to assemble all Jews in deportation centers. Instead, they move them, in little boats, across the sea to neighboring, neutral Sweden—to freedom and security.

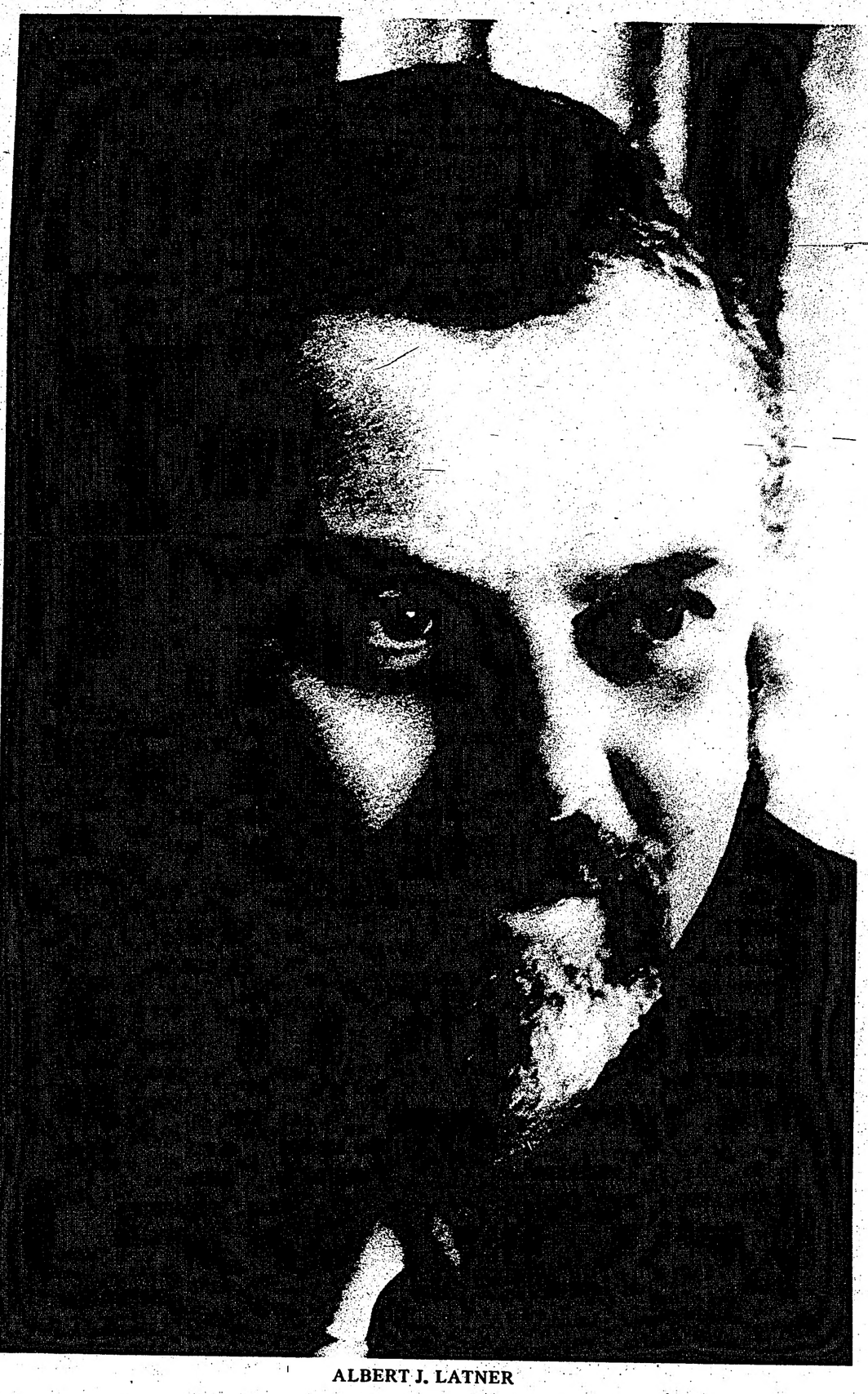
This example of ethics in international relations now is recorded history. Denmark is the *only* country where, during World War II, all those singled out by Hitler to die in Auschwitz had been rescued and live on to tell the story of a country geographically insignifiant, but greater than all in its moral commitment.

In Jewish history and in the annals of humanity the Danish people and their king of World War II days will be remembered as an example for generations to come.

For it is the Danes, during World War II, and in 1970, who lived up to the Biblical injunctions, "Thou shalt not stand idle by the blood of thy brother!"

This, perhaps, is the essence of human behavior, man to man, community vis-à-vis community, nation with regard to another nation. This is the essence. The rest, no matter how beautiful the metaphor, is but commentary.

The above editorial was published in The Canadian Jewish News on January 23, 1970.



ALBERT J. LATNER

Our Debt To Denmark

For years many of us have been watching Denmark's extraordinary performance in the field of saving the persecuted. This geographically small country has become one of the great moral powers in the present day world.

Since 1943, when the Danish King and the people had defied the Nazi occupants and saved all their Jewish fellow citizens from extermination, the name of Denmark is inscribed in the heart of every freedom loving man as a symbol of resistance to tyranny.

Recently again the Danish people aroused the admiration of the free world when they opened the doors of their small country to the remnants of Polish Jewry.

It seems that the ethical basis of Existentialism – which the Danish philosopher, Soren Kierkegaard, formulated many years ago as an oppressive responsibility lying heavy on man, on all his actions, exactly because he has the freedom of choice – reflects the soul of every Dane. Denmark, its monarchs and its people, have accepted this challenge of free will and have acted accordingly.

Because of this I consider it a great honor to share responsibility as a sponsor of this special supplement of The Canadian Jewish News: Salute to Denmark.

It should serve as an example to all of us that man must assume moral responsibility for his fellowmen, for the destiny of humanity.

ALBERT J. LATNER
President
Greenwin Construction Company
Toronto, Ont.

"Suddenly each man knew..."

RESCUE 1943

Greatest war story ever told

1943 was a year of desolation and despair for the Jews of Europe. Degradation and death stalked them everywhere. Steadily, relentlessly, the Nazi conquerors moved on to impose Hitler's "final solution." In the face of this ultimate barbarism, the civilized world stood horrified -- but paralyzed. And, in the thousands and tens of thousands, the Jews were forced to their destruction.

Yet, miraculously, twice during that bitter year the humanity of man rose and triumphed. In widely separated places and in very different ways, people of valor bravely resisted the murderers.

In Warsaw, from behind the ghetto walls, Jewish men, women and children struggled with pitiful few weapons and boundless courage to break through to hope. They failed against the Nazi juggernaut, as they were bound to fail, but their deeds still live in the hearts of all who cherish freedom.

In Denmark, a king and an entire Christian people mounted an extraordinary act of defiance against the military power which had occupied their country for three and a half years. Spontaneously, swiftly, efficiently, they snatched some 7,000 Jews from the hands of the Nazis and took them across the waters to safety in Sweden.

The tiny nation, ultimately as helpless as the Jews they saved, challenged the conquerer -- and triumphed. As with the victory of David over Goliath, their feat resounds through human history.

How did it happen?

The roots of their heroic saga -- in which Sweden's vital role will always be remembered -- lie deep in the Scandinavian tradition. These are an independent people, of high moral character, thoroughly democratic in principle and practise. Intollerance of others in an unknown concept; matter-of-fact acceptance is the norm.

The attitude toward Jews is summed up in the words of a writer who said: "The essential and distinguishing fact of life in Scandinavia is that no one really cares whether one is a Jew or not." It was this breed of men who faced, and foiled, the Germans in 1943.

When the Nazis ignored Danish neutrality and surged into Denmark on April 9, 1940, they seized a country in which Jews have known freedom and equality since the first Jewish settlement early in the 17th century. Denmark is a place where citizens of all creeds always lived in harmony, where Jews never confronted discrimination or persecution. The rulers of this constitutional monarchy, like their people, consistently upheld the human dignity of each person.

Thus, it was not surprising that, in the early days of the German occupation, the Danish Jews -- as well as the hundreds of refugees from other Nazi-held countries who had come seeking asylum -- were protected by their fellow Danes, from King Christian X to the humblest citizen. The King flatly refused to accede to German demands that he issue and implement anti-Jewish decrees. When the Germans threatened to force Danish Jews to wear the yellow Star of David as a badge of "shame," the King announced that he would be the first to put it on -- and the plan was dropped. When, in 1941, the Germans tried to completely destroy the beautiful, century-old Copenhagen synagogue, the King person-

(cont. on page 10)

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CANADA'S LEADING JEWISH NEWSPAPER IN ENGLISH

SALUTE TO DENMARK ISSUE

Salute to the valiant, courageous people of Denmark!

In our age when so many conspire to silence the few who speak up for human dignity, civilized mankind hails the example of the Danish people and its government who so generously opened the borders of this little country to refugees from Red tyranny in neo-Stalinist Poland.

All free men, wherever they are, while expressing their admiration for a country which truly has become the haven of persecuted, remember with gratitude the courage of the Danish people who, during World War II, saved all its Jews from deportation by the Nazis.

For the second time in our generation little Denmark has shown itself to be THE great power, because of its moral dedication to human compassion and succor to the persecuted.

Whenever darkness descends upon our planet, light comes from the north, from Denmark.

Long live free Denmark!

GREENWIN CONSTRUCTION COMPANY

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pages from history

JEWS IN SCANDINAVIA

by S. Ralph Cohen

The Jewish communities of Scandinavia lie at the northern limits of the Diaspora. They are not particularly ancient: those of Denmark and Sweden hardly predate the first congregations of the New World; those of Norway and Finland are not much more than a century old. Nor are the Jews of Scandinavia numerous; the total is about 23,000.

Yet they represent much more than a fascinating chapter in the history of the dispersion. They have made signal contributions to the life of Scandinavia. The development and status of the Jews also tell much about the Scandinavians; and they represent an adventure in Jewish life that may presage the future of other Jewish communities elsewhere.

One of the problems facing the Scandinavian Jews is that of preserving an ancient tradition in an atmosphere of complete liberation. Scandinavia has created a somewhat new situation for a Jewish minority -- the absence of a "Jewish problem."

The Jewish history of Scandinavia really begins in 1622 in Denmark and has developed somewhat differently in each of the four Scandinavian lands. Individual Jews likely traveled and even lived there as traders, physicians, or mere wanderers in Roman days or earlier, but if ever recorded, their names have been lost. Only one lives on -- that of Dr. Jonah Charizi, court physician and friend to King Christian IV of Denmark-Norway in the early 17th century.

When the remarkable and spendthrift monarch needed new capital to finance wars in the North and trading expeditions to the East Indies, he turned, on Charizi's advice, to the Jewish bankers of Amsterdam and Hamburg. Unable to pay them in cash, he gave them land and permission to settle in Gluckstadt, Schleswig-Holstein, then a part of the King's realm.

The pattern was repeated by his successor, Frederik III in 1657 with the cession to Jews of crown lands in Jutland within Denmark proper. By 1684, the next King, Christian V, permitted his court jewellers, Israel David and Meyer Goldschmidt, to hold the first organized prayers in Copenhagen "on conditions that these devotional exercises take place behind closed doors and without any sermon, so as not to cause offense."

Copenhagen's first synagogue was built in 1729, to be replaced by the present building in the Krystalgade in 1833. In the early years of settlement, there were other synagogues in Fredericia and Nakskov, and Jewish cemeteries in other towns, but as Denmark became increasingly centralized on Copenhagen, so too did its Jewish community; and the bulk of its Jewish population -- about 6,000 today -- has long lived there.

The earliest immigrants were for the most part of Sephardic, or Spanish-Portuguese, origin. In the 18th century, there were further settlers admitted from Germany and these first arrivals are known today as the "Viking Jews." Since then, Denmark has had three further groups of Jewish immigrants: from Russia in the wake of the Kishinev pogroms of 1903 and of the Revolutions of 1905 and 1917, and from the Nazi Germany of the 1930's.

Next oldest and now the largest Jewish community of Scandinavia is that of Sweden. This country was not entirely terra incognita to Jews before the 18th century -- there is said to have been a synagogue on the island of Marstrand in the Kattegat during the Middle Ages, and there were Jewish paymasters with the armies of King Charles XII, but in those days conversion was the price of admission to Sweden and few Jews, if any, would pay it.

In 1774, however, King Gustaf III was so anxious to embellish his state with the services of a Hamburg engraver, Aron Isak, that he agreed to admit him to Stockholm as a Jew. Isak reputedly demanded the right to worship properly, which implied the admission of at least nine other Jews to form the required "minyan," or congregational quorum. Five years later, Jews were admitted to Gothenburg and Norrkoping, and in 1782 they were given the right to settle anywhere in the Swedish realm.

Most of Sweden's original Jewish inhabitants came from Germany. The community grew, like that of Denmark, through accretions from Russia and again from Hitler's Reich, and numbered about 7,000 by World War II. Today, thanks to the admission of further refugees from Central Europe, the Jews of Sweden number about 14,000.

The origins of the Jewish settlement of Norway are much more recent. In 1814, when Norway left the Union with Denmark and united with Sweden -- its new constitution specifically barred Jews and Jesuits from the country. Actually, there were none at all of these categories in the country at the time; but to the largely rural and fundamentalist Norwegian of that day, they all represented elements which were the more feared because the less known.

The exclusion of the Jews, however, was taken up as a question of principle by the poet Henrik Wergeland, who waged an intensive campaign against the constitutional bar. He died, still fighting it, in 1845, but his speeches, poetry, and pamphlets bore fruit six years later when the restriction was lifted by the Storting.

The first Jews arrived in Norway in 1852 from Eastern Europe, but in very small numbers. Until 1880, there were only 50 Jews in the country, but the total was swelled by the repressions in Russia, and by 1892 the community was large enough to found a synagogue in Oslo. In 1905, another was created in Trondheim.

By 1939, there were about 1,900 Jews in Norway. Less than half survived war and occupation; 734 of them were deported to Nazi concentration camps where only 12 survived. At the end of the war, their numbers were restored by a deliberate act of the Norwegian government to provide new homes for displaced persons.

The Norwegian Jewish community is still vexed by legislation against ritual (Kosher) slaughtering and by the exclusion of Jews from teaching in elementary schools. Neither of these limitations, however, is considered to have an antisemitic basis: the first is largely humanitarian, while the second stems from the maintenance of Lutheranism as the State religion.

Finland's Jewish community is the youngest in Scandinavia and, in human terms, the sturdiest in adversity. The first Jews to settle there in any numbers were men who had by 1860 survived the attempts of the Russians under Nicholas I to strip them of Jewish memory and identity through long and rigorous service in his armies.

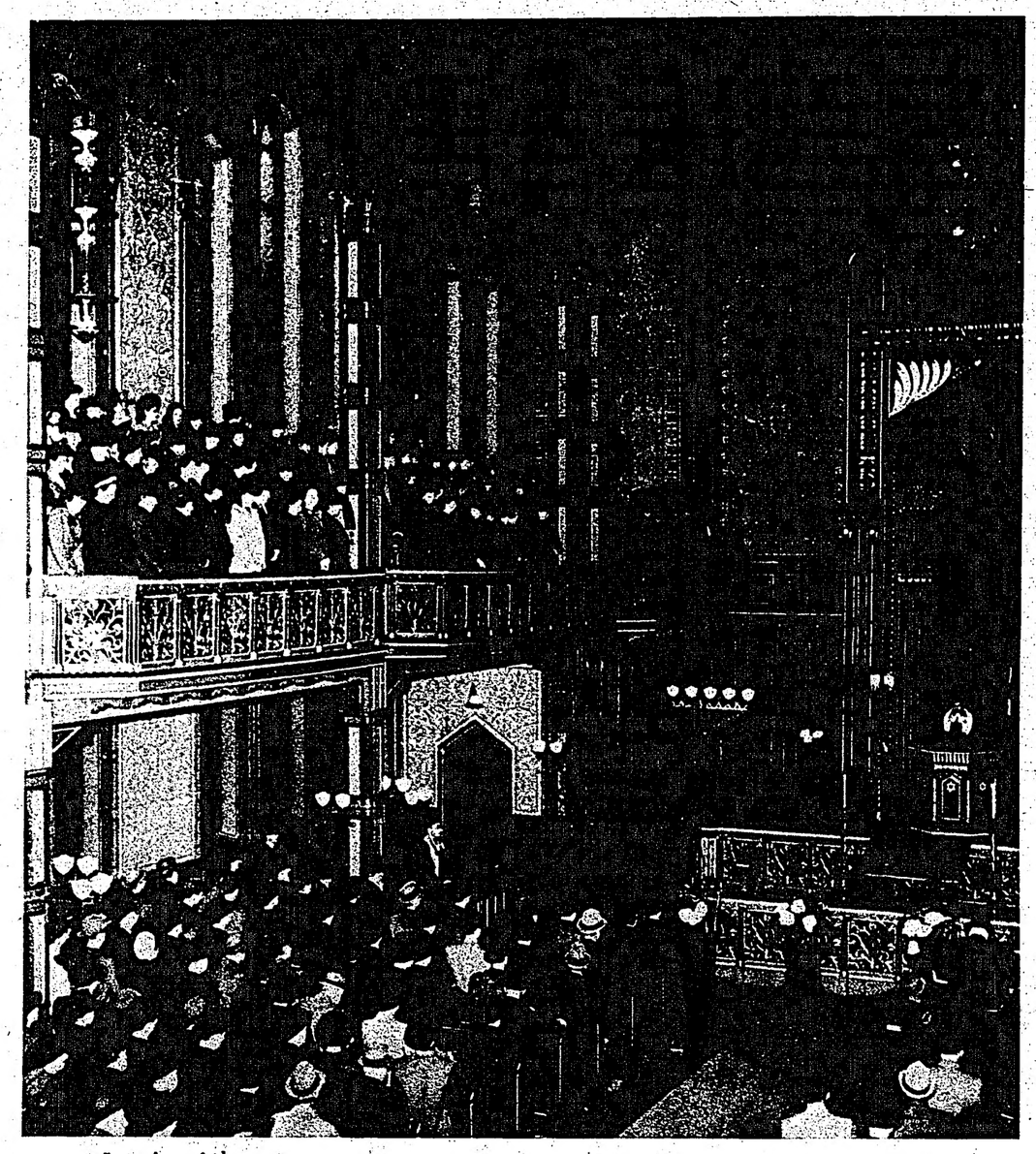
Taken from their homes in Poland and Lithuania as children and forced to serve in the ranks for as long as 25 years, they reached Finland as part of the Russian garrison of the Grand Duchy. And they were allowed to stay there after discharge only because Russian law permitted them to stay where in the Czar's dominions they were separated from his service. Some had been torn from their families so young that they did not know their family names; and three of the earliest Finnish Jews -- not related -- bore the name Besprosvanni, the Russian word for unknown.

Russian permission, however, only generated Finnish suspicion. To the Finnish society of the day, itself on the defensive, these Cantonists were doubly suspect. As Russians and as exotics, the first Jews in Finland, therefore, were subjected to stringent limitations on their rights of residence, their choice of occupations, and even on the right of their children to stay in the country.

Thus, the first Jewish services in Finland were held in the casemates of the Sveaborg fortress at Helsinki around 1860. As Jewish soldiers were discharged to become small traders in "simple things," the congregation met in rented rooms on the outskirts of town. In 1865 they won permission to build a synagogue but it took them 40 years before they could afford to build one on land donated by the city.

Meanwhile, they continued to grow slowly despite the fact that their numbers were restricted to Helsinki, Tampere, and Turku, subjected to severe civil disabilities and -- even as late as 1890 -- to mass deportations. For immigrants from Russia, even this was better than life under the direct rule of the Czar.

As they became more familiar to the larger society of Finland, Finnish conscience began to erode this harsh regime; and when the country achieved independence 50 years ago, limitations were scrapped with many other laws of the Russian period. Today, the Jews of Finland number about 1,400, of whom two-thirds live in Helsinki and the rest in Turku and Tampere.



Interior of the synagogue in Stockholm, the largest in Scandinavia.

Dr. Raphael Edelman, curator of the Judaica Collection of the Royal Library in Copenhagen, inspects one of its valuable manuscripts. A recent valuable addition to the Library was donated by I. London of Marstin Press.

Henrik Wergeland

THEY BECAME SCANDINAVIANS

The road to complete political freedom was hardest in Finland. In Denmark, where political absolutism held sway until 1849, Jews received the normal civic rights and duties of all Danish subjects in 1814 and full political rights 25 years later.

In Sweden, original limitations on the rights of Jews to own land, to vote and to hold public office were relaxed to a degree in 1838 and done away with in 1870.

In other respects, however, the Jews of Scandinavia rapidly took up their places in other aspects of society. The first immigrants in Denmark and Sweden were bankers and goldsmiths, and the 18th century newcomers created textile and tobacco industries. Their interests and activities have proliferated over the years into other industries, the professions, politics, journalism, the arts, law, and even arctic exploration and the army.

The process has borne its most luxuriant fruit in Denmark, where it is best illustrated by the fact that in Copenhagen more than a score of persons of Jewish ancestry have had public memorials erected to, or streets named for them -- not as Jews, but as Danes, and for what they have done for Denmark.

The roster of distinguished Danish Jews contains such names as Melchior -- a family which has given Denmark rabbis, statesmen, critics, and social workers; playwrights such as Hertz and Nathansen; another Nathansen who was the founder of Danish journalism; Victor Bendix, the composer, and Hans Bendix, the author-artist; the actress Marie Heiberg; a general De Meza; and so on.

Similarly, the roster of distinguished contributors to Swedish life contains such names as Oscar Levertin, poet and professor of Swedish literature; Karl Johan Warburg, member of the Riksdag and head of the Nobel Library; Herman Lamm, a Vice President of the Senate; Henrik Schuck, literary historian and rector of Uppsala University; Ludvig and Ragnar Josephson, theater directors; the painter Ernst Josephson; Albert Bonnier, the renowned publisher; Mauritz Stiller, the film director; and many other personalities.

Even in its shorter period of emancipation, Finnish Jewry has produced such prominent Finns as the musician Sam Vanni (originally Besprosvanni), the diplomat Max Jakobson, presently Ambassador to the United Nations, and others.

COEXISTENCE AND TRIAL

Not all of these personages have been of full Jewish parentage. Any legal bars to intermarriage were repealed a century ago, and since that time there has been much of it. But it is characteristic of these countries that the children of intermarriage have been proud of their Jewish heritage. There is, in fact, little concern among the Scandinavians as to whether A is Jewish or B is not, and it is not unknown that many a Scandinavian has learned that a lifelong acquaintance was Jewish only on going to his wedding or his funeral.

Obviously, this process of assimilation has not been entirely painless, but the current position has perhaps been summed up by the comment of Hans Bendix, himself the child of mixed marriage:

"The Stone Age man and Moses live side by side in me, and they have been able to get along with each other peacefully without striking at each other with flint axes

(cont. on page 8)

Their best friends were their neighbors

TO US THEY WERE A SYMBOL

by F. Arobsen

I shall tell you a little about the Danish Resistance -- and especially what happened to the Jews in the month of October 1943. The Danish Resistance - that is a strange feeling to me. It is already so long ago.

For young people in Denmark it is, perhaps, already something which does not interest them so very much.

For the majority it is history, an important part of Denmark's history -- but history after all.

For some of us it turned our whole existence into something we had never dreamed of.

Denmark's contribution to the downfall of Nazism was not big. But it was our contribution. And therefore, rightly or wrongly, we can never forget it.

For how was the situation in Denmark until the Danish people really stood up to fight? Before that we felt the anguish in our hearts. Not only the anxiety that all what we believed in was about to perish, but also the fear that our people, the Danish people, should fail in what we felt was its duty.

You may have heard some critical words about Denmark in April 1940. Why should we not be frank to each other?

You must, however, understand what a shocking experience it was to awake in the morning and be informed that during the night our country had been occupied by the Nazis.

We are a peaceful people. It was impossible during the 30s to make the majority realize what was happening in Germany; it was only possible when the Nazis came and demonstrated it themselves. And nothing was as convincing as what they did to the Jews.

As early as 1933 I had met men who had had matches forced up under their fingernails by the Nazis.

Some of us had seen what happened in Germany. In spite of that, it was difficult to make Danes of the 30s believe that concentration camps existed.

The viciousness of Nazism was not understood in Denmark. But it was not very different in other countries.

"Hitler is no gentleman," so an astonished British Prime Minister exclaimed as late as in 1938. Had Chamberlain's new insight come a bit earlier it would have been more useful. It might have spared us the war.

As it came, not much could be done in April 1940. We were too close to the German frontier. No ally could come to our rescue. So we had been told beforehand -- even by Churchill.

I spoke about the anguish in our hearts. It was not because of April 1940. It was because of the policy which followed.

The Danish Resistance grew up as a fight on two fronts: directly against the German occupation; indirectly against an official policy which we held to be wrong, but which we acknowledged had the only object of saving the Danish people from the horrors of war.

Our resistance was mainly sabotage against factories working for the Germans. How could we contribute war materials to kill those who were fighting for the cause which was also ours? Railways carrying German troops through Denmark from Norway to the front in France were also sabotaged.

The rescuing of the Jews to Sweden is in a different category.

It was not a contribution to the downfall of Hitler. It was simply the natural solidarity of the Danes with some other Danes.

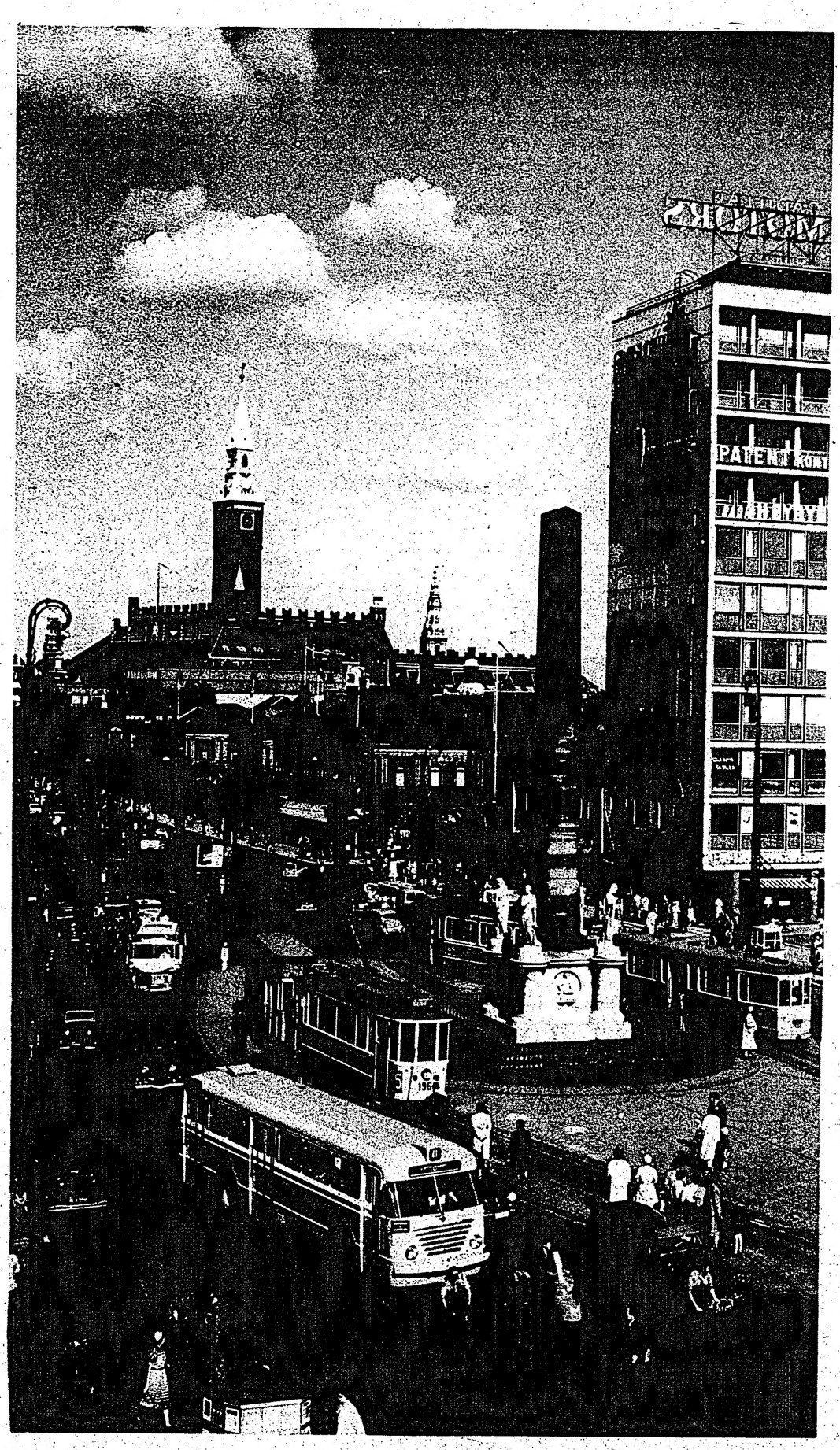
And it was not a special contribution of those active in the Resistance. It was a contribution of the whole Danish population.

After 27 years there is a tendency to stress the unity of all Danes during the war. Some think I ought to do this -- especially when I am abroad. But as we say in Denmark: Truth is always sweet - even in the mouth of a red-haired Swede.

Not until the Germans started to persecute the Jews were we completely united.

I sometimes make a distinction between two different ways of loving one's nation or another human being:

You may be more preoccupied with the well being of those you love; or you may be more interested that those you love behave well. This was the difference between the political parties and the Resistance.



COPENHAGEN'S MAIN AVENUE WITH COLUMN OF LIBERTY

But there were ideals neither of the two would think of compromising. The treatment of the Jews as different from other Danes belonged in this category.

I come from the Resistance; it is reflected in my opinions. I do not insist that you shall agree with me. You may find the official Danish line much wiser.

But do not believe I am a cynic when I say the persecution of the Jews meant -- what my friends and I had been advocating -- a tremendous growth in the active fight of the Danish people against Nazism. Hitler could, through persecution of the Jews, convince those we could not convince through our words.

But when the message went out that they were going to arrest the Jews, all Danes were united. The first task was to hide our Jewish countrymen.

When you came to friends in those days, there was often whisperings that there were some Jews hidden in the bedroom etc.

The next step was to bring them across the Sound to Sweden. Doctors, clergymen, fishermen, all wanted to help.

We are happy that more than 7,000 Jews were rescued in those days. We are sad for the some 450 whom we did not succeed in saving.

We had to take 7,000 - 8,000 people across the Sound or else they would have been taken to the extermination camps.

And then we discovered that what we had considered impossible was possible -- when we were forced to find a way.

The fishing boats went out and some people were also hidden under the coal in the freighters. Swedish hospitality was a wonderful help. But when we meet American Jews we often feel embarrassed. They speak about the Danish help in a way that we feel almost ashamed. What the Danes did for the Jews! We do not feel that way. The Danes were not helping Jews but rather helping other Danes who were in danger.

I will not claim that what is called small antisemitism can never be met with in Scandinavia. There are stupid people -- even in Scandinavia.

There is no reason to praise us. But, in all modesty, I think that when it became serious my people behaved as they ought to towards their Jewish fellow Danes.

I am still sometimes asked: Why Danish resistance? We could not accomplish great things.

To me resistance meant three things: the fight for the soul of the Danish people; a foreign policy problem -- after the defeat of Hitler Denmark should be placed among the Allies; Denmark's tiny contribution to the downfall of Nazism.

And this is the right priority. It is bad for a people not to fight against what it clearly recognizes as evil -- and this was the moral issue.

These are very logical considerations, in my opinion. But I know it was not such logical arguments which made us act. It was something much more spontaneous. Something was evil and dreadful and was about to conquer the world.

We could not help it. We had to stand up and fight. Fight with fear in our hearts, fear that what we hated would win. Fear that our efforts would be of no use or that we would be too weak. What could one do but fight?

Moral indignation was the true origin of the Danish resistance. Nothing created so much anger as the persecution of our good compatriots, the Jews.

I am not Jewish, but I feel that the life of the Jewish people in Europe has been interwoven with mine. We have been through too much together -- much horror, and some happiness.

The Jewish people became a symbol of tortured mankind to us. And those who treated other human beings like that -- there could be no doubt in our hearts that we had to fight them with all our power. All our power -- that did not count very much. "Pin pricks," we were told by the wise -- the much too wise.

What we experienced was the suffering of humanity, concentrated in the suffering of the Jewish people as so many, many times before.

Our attitude to the Jews became the test of our attitude to mankind, to the dignity of man.

Those of you who are Jewish will never forget the sufferings of your people. But we non-Jews also, should never forget it. If we forget, then we fail in our duty to ourselves, to mankind, to humanity and to the dignity of man.

THE CHIEF RABBI

Copenhagen.- Rabbi Bent Melchior, 40, was unanimously elected Chief Rabbi of Denmark by the Board of Deputies of Danish Jews, last month, in succession to his father, Dr. Marcus Melchior, who died on December 22, 1969.

FOUGHT FOR ISRAEL
Rabbi Bent Melchior

Rabbi Melchior, who served in the Israeli Army during the War of Independence in 1948 and is very popular in Denmark, was mainly responsible for education and youth activities during the years of his association with his father in ministerial duties.

He was appointed after obtaining semicha at Jews' College in London in 1963. He went to the college in 1958 after the Danish community decided that its ministers should be Danish-speaking.

The community now faces the problem of finding another Danish-speaking minister to share Rabbi Melchior's duties.

Rabbi Melchior, who continues the rabbinic tradition of his family both on the side of his father and of his mother, is married to the former Miss Lillian Weissdorff. They have four sons.

If you think all beer tastes the same buy root beer. It's cheaper.

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The new saga

LAST POLISH JEWS FIND HAVEN IN DENMARK

Copenhagen.- An old Mississippi river boat, tied to the quay of Copenhagen Harbor, serves as home today for 200 Polish Jews. In southern Sweden, about 600 more Polish Jews reside in seaside resort hotels and pensions, usually empty at this time of year.

The emigres are participants in a large exodus of Jews, encouraged by the Polish Government, that began with the so-called anti-Zionist campaign in the spring of 1968 after student disturbances. Now, the emigration is gathering impetus.

Every day immigration officers in Copenhagen and the southern Swedish ports of Ystad and Malma register the arrival of more Jews.

In the last 18 months, at least 5,000 Danish visas have been issued, both in Warsaw and Vienna. The number arriving in Copenhagen has risen to between 100 and 120 a week in the last two months.

Sweden has authorized her embassy in Warsaw to grant more than 2,000 visas. Of these, about 1,200 have already been taken up and the rest are expected to be used this winter.

POLISH PRESS IS CRITICAL

In both countries, the authorities do their best to house the immigrants, help them find jobs and permanent housing. Denmark was criticized this week by Trybuna Ludu, the daily paper of the Polish Communist party, for her acceptance of the Jews and for allowing the plight of Jews in Poland to be publicized in the Danish press.

"It is shameful that Denmark chooses to attack Poland at this time, when relations between our two countries have shown signs of improvement," the Polish paper said.

Generally, the immigrants are well educated and fairly well dressed, but penniless. Many were senior civil servants, university teachers, journalists or students.

BELONGINGS BEING SOLD

"Every Jew has to pay about $200 for an exit permit," said one of those on the hotel ship, the St. Lawrence, moored in Copenhagen Harbor. "We have to leave behind everything we own," he said, adding, "and without money we cannot get away legally."

He apologized to a reporter for not giving his name.

"Even in Copenhagen we are afraid," said a 63 year old shoemaker. "We are afraid that authorities in Poland will find out what we have been saying and take revenge on our families left behind. We are also afraid of reprisals from Poles living in Denmark. We dare not say too much, for even you might be a Polish spy, so please forgive us -- no names."

A 56 year old textile worker arrived in Stockholm with his non-Jewish wife and two sons said:

"In Poland now, Jews are often dismissed from their jobs, sometimes deprived of their citizenship and have immense difficulties in getting apartments."

He added: "This happens also to non-Jewish Poles who are married to Jews."

An elderly Jewish bookkeeper said he was "forced to sell all furniture and personal belongings for about half their value."

The Polish campaign against Jews was launched on the ground that they were Zionists, in sympathy with Israel. But the refugees in Denmark and Sweden say that Polish authorities now make no distinction between Zionist and non-Zionist, or even anti-Zionist, Jews.

Few of the immigrants have any sense of Jewish identity or any affinity with Israel. A number of them described Israel as a "Fascist imperialist country" where Arabs are persecuted.

Efforts to try to persuade them to go to Israel have failed so far. Uzi Narkiss, director of the Jewish Agency's Immigration and Absorbtion Department, visited Copenhagen to talk with them. He left saying that it would take some time in the atmosphere of Western Europe before they could readjust. The Jewish Agency plans to send someone to Denmark and Sweden next spring to persuade them to leave for Israel and settle there.

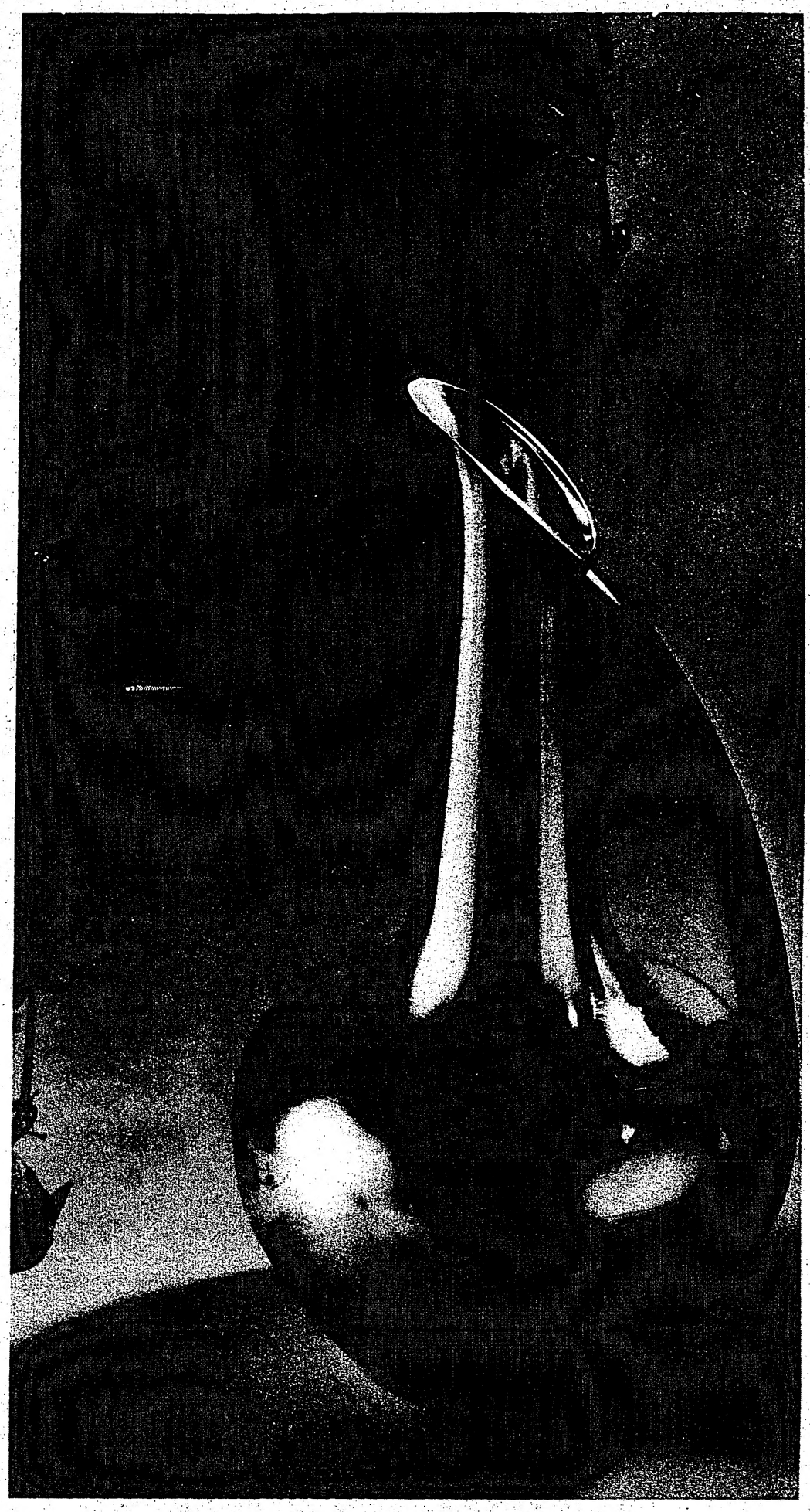
Sweden has established reception centers to help integrate the Jewish emigres into the population. The centers offer Swedish language training as well as introductory courses on Swedish society.

The Swedish Labor Market Board, which has rented the resort facilities where Jewish refugees are housed, is attempting to find them jobs. Many of the Poles had professions, such as law, that are difficult to take up in foreign countries.

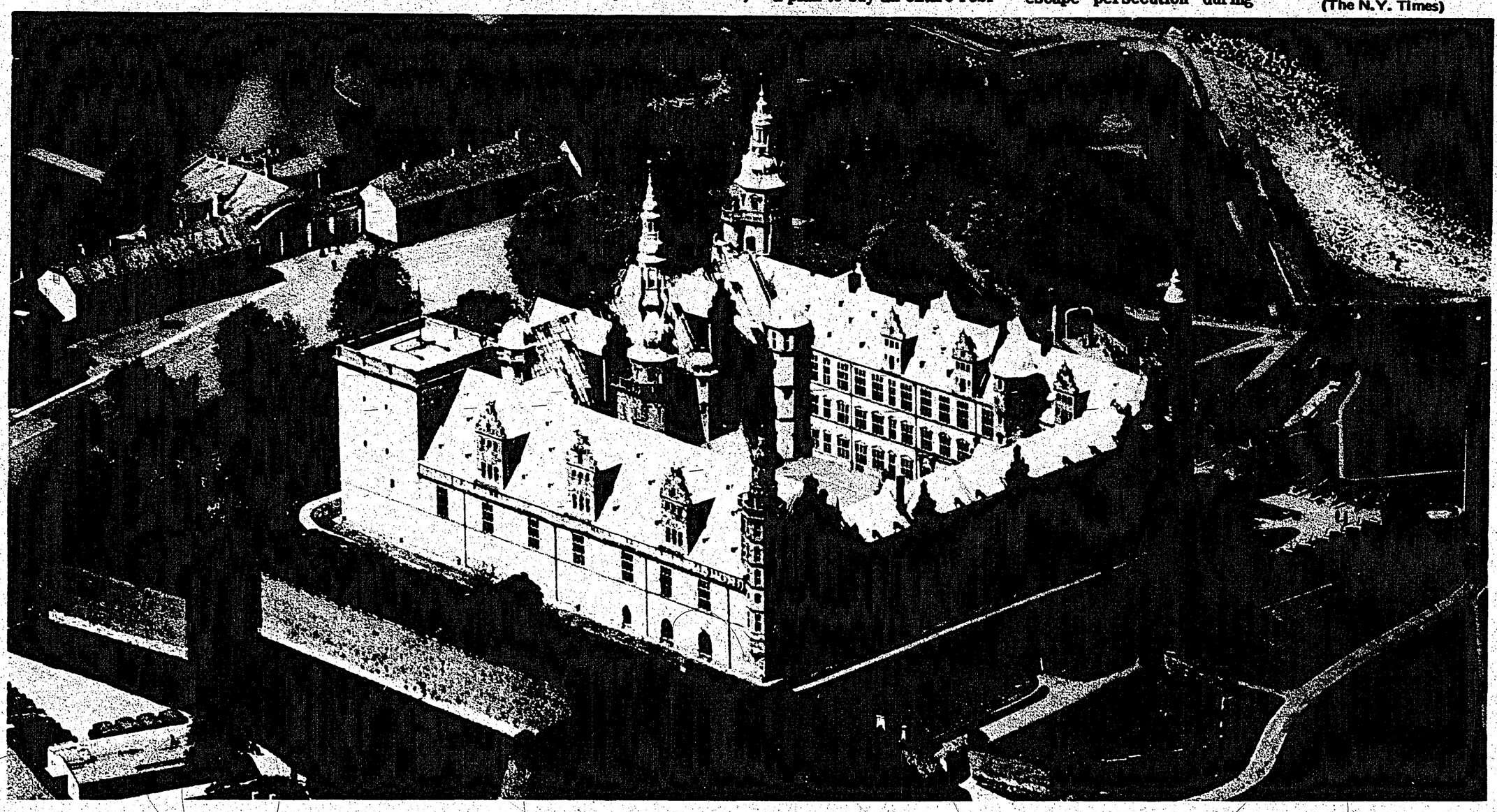
The refugees aboard the river boat in Copenhagen are being taught Danish while officials try to find them jobs and residences. Danish authorities are considering a plan to buy an entire residential center in Copenhagen to establish an emigre community.

The emigres said they chose Denmark and Sweden because they admire both countries for their efforts in World War II to help Jews escape persecution during the Nazi occupation of Denmark. Jews were transported through an underground network to neutral Sweden by Danish fishermen when the Nazis began rounding them up and sending them to concentration camps.

(The N.Y. Times)



WINE PITCHER IN STERLING BY A ROYAL COURT JEWELER



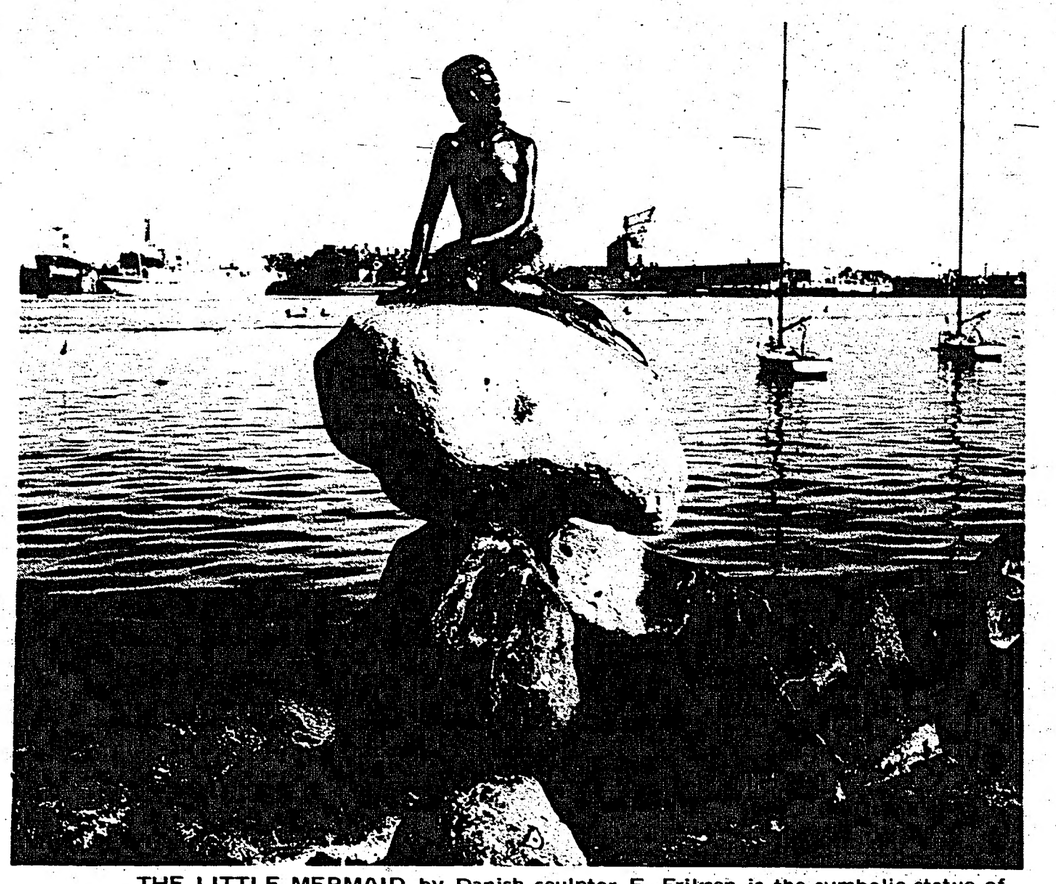
TOURIST ATTRACTION.-Kronborg Castle a Elsinore.

The Great Escape

WE FOOLED THE GESTAPO

In the last week of September, 1943, two German freighters lay in Copenhagen's harbor. They had unloaded no cargo upon arrival, and no cargo was in evidence on the pier. Inconspicuously, the ships had come on a sinister mission: to serve as cogs in the wheel of history's biggest murder machine. Adolf Hitler had decided it was time to bring his "final solution" of the Jewish question to occupied Denmark. What the freighters waited for was 7,000 - 8,000 Jews. The time for action had been set: October 2nd, just after midnight. The freighters were under orders to be ready to leave that same day, their holds filled with human cargo destined for the concentration camps.

When the freighters departed, on the afternoon of October 2nd, one was empty, the other almost so. Instead of thousands of Jews aboard there were some 200. In Berlin, Hitler was in a rage. He had been tricked by Denmark, his "tame canary," his "model protectorate." Heinrich Himmler fumed over "these stupid Danes." Adolf Eichmann was so shocked that he recalled the incident with cold anger 18 years later when on trial in Israel. Overnight, more than 7,000 Danish Jews had vanished under the nose of the Nazis; a few weeks afterwards most of them had reached the safety of neutral Sweden across the Oresund strait.



THE LITTLE MERMAID by Danish sculptor E. Eriksen is the symbolic statue of of Copenhagen. She sits on her stone at the entrance of Copenhagen harbor.

TOO LATE FOR BIBLE

Twenty-seven years later, the rescue of the Jews in Denmark has become a legend. Jewish parents read the story to their children as they would read a fairy tale -- and the children hear it again at school. In Copenhagen, Jewish Community Librarian Julius Margolinsky believes that "if our Bible had not gone to press so long ago the story of October, 1943, might conceivably have been included in the Holy Scriptures." When it happened, and news from the battlefields of World War II dominated front pages, editors found space, too, to report on this "ray of light in a dark sea of inhumanity."

How the Danes did it has been told in books ranging from solid, historical studies to thriller-type novels: the story of spontaneous action by practically all Danes to warn or shelter Jews, of hazardous convoys to beaches or small harbors, of fishing boats sneaking across the Oresund at night. It is the story of hospitals turned refugee centers, of lines of vehicles camouflaged as funeral processions, of people handing over the keys to their apartments to Jews they had never met before, of underground messengers pressing enormous sums of money -- often the price of getting across by boat was high -- into the hands of complete strangers.

Men and women who had lived peacefully all their lives -- schoolteachers, priests, doctors, nurses, taxi drivers, book dealers, students, housewives - found themselves playing a deadly, improvised game with the Gestapo. It was the amateurs versus the professionals. And the amateurs won. On the first night the Germans rounded up only 284 Jews in Denmark. Later, another 190 were caught, but by December the Germans had largely given up. About 93% of all Danish Jews got to Sweden safely; only 120 - 1.5% of the community -- died victims of Nazi persecution in concentration camps or during flight.

NOT EASY

How was it possible to bring it off at all? "For 20 years now," says Danish Historian Jorgen Haestrup, "the world had been asking this question. How was the rescue possible? We have, largely, returned no answer." There is no easy explanation as to why Denmark became the only country where -- once the German death machinery had been set in motion -- such efforts were so successful.

The Danes had chosen a policy of cooperation when their country was invaded in 1940, but they stubbornly insisted that the Germans respect democratic rights and institutions. And one absolute limit they set concerned the Jews. From the very beginning the Germans were told, in unmistakable terms, that no "Jewish problem" existed in Denmark. Everyone, from the King on down, emphasized that the Jews were Danish citizens, no more and no less. And though the story of King Christian X's assertion that he would wear the Star of David himself if Danish Jews were persecuted is strictly fiction, there were other clear indications that the Danes meant what they said. As late as 1943, Danish courts jailed Danish Nazis convicted of attempting to set fire to Copenhagen's synagogue and slandering Jewish businessmen. The Germans watched. For three years they played a delaying game whenever somebody in Berlin remembered that nothing had been done about the Jews in Denmark.

THE ORDER COMES

Then, as the tide of the war changed, the Danes realized that the Germans were not to rule Europe eternally, sabotage increased and political strikes flared. In August, 1943, the Germans proclaimed a state of siege, and Hitler finally discovered that his canary was not all that tame, the protectorate, no model. In September, he made his decision: the Danish Jews were to be deported. What prompted the decision remains unclear to this day. Dr. Werner Best, Germany's plenipotentiary in Denmark, later claimed that the detailed plan of action he forwarded to Berlin in early September was designed only to protect himself after he had learned about Hitler's decision. Best is the big mystery of the drama: he long stalled all moves against the Danish Jews, then worked out details of the action, finally did his best to ensure its failure by making sure that the Danes were tipped off.

The tip-off came through Georg F. Duckwitz, a shipping attache at the German Embassy, who later described Best as deeply shocked by Hitler's order -- as were almost all high German officials in Denmark. Duckwitz and several others even flew to Berlin in an attempt to have the action cancelled. When it finally got underway, strange things happened: The Army Commander reduced his support of the action to an absolute minimum; a naval officer made sure that his patrol boats were not near the shores from which the Jews escaped; police troops had orders not to break into the homes of any Jews if a knock was not answered (which saved many). German officers and soldiers turned their eyes away when they traveled on trains filled with Jewish refugees. Danes found that even the Gestapo could be bribed -- in some cases, even persuaded -- to silence.

THEORY OF CORRUPTION

The Danes often asked themselves why the Germans acted like this. Clearly, many Germans saw the end of "good" relations as a threat to the export of Danish foodstuffs, which were becoming increasingly vital to Germany. And there was the rivalry between the Army, the Gestapo, the SS. But in the most thorough analysis so far published on the drama, Israeli historian Leni Yahil offers another theory. She suggests that many Germans had been "corrupted" by the Danish mentality.

In a doctor's thesis titled A Democracy On Trial, Mrs. Yahil says that both Dr. Best and other German authorities in Denmark "came under so strong influence from Danish mentality and thinking that there seemed to be not a German in Denmark who was inclined to carry out the action against the Jews." In her eyes, "the true victors were the Danish people" who, in fighting for their democratic way of life, defended the Jews.

Most Danes who were involved in the rescue operation incline to a simpler interpretation: "We just helped fellow human beings in need." Aage Bertelsen, a high school principal who helped bring 2,000 Jews to Sweden, believes that it may all be explained in one word: decency. But Bertelsen, the author of October '43 does admit that the days of action had a special quality in that those involved knew they were finally doing something against Nazi tyranny. The organized Danish Resistance Movement was, in fact, born out of the rescue operations. In A Night Of Watching, American novelist Elliott Arnold touches upon an essential theme. A German officer says to a Jewish community leader: "Perhaps you do not have to feel so grateful to the Danes. Perhaps it should be the other way round. I think they have been lost from the day we entered their land, and I think the Jews have shown them the way to find themselves."

So far most of the gratitude was on the Jewish side, its most concrete expression coming from Thanks To Scandinavia, an association of Americans that has already received $600,000 in contributions and pledges to a foundation granting scholarships to young Scandinavians at American universities (36 students have been brought over so far). Acknowledging that few Danes see any reason to be thanked, Thanks To Scandinavia President Richard Netter reminded last year's Danish-American 4th of July rally at Rebild, Denmark, of Thomas Jefferson's words on the self-evidence of human rights. "Perhaps," said Netter, "if Thomas Jefferson could attend this celebration he, too, like you, might wonder what the fuss is all about."

FICTION THAT'S TRUTH

A Night Of Watching is a novel -- a big, gripping, powerful piece of fiction -- solidly based on truth. It is the truth itself that is almost incredible, and it is history: one of the greatest human dramas of World War II.

In 1943, Denmark had been occupied by the Germans for almost four years. Resistance had been dramatic, violent, but sporadic. Then Hitler ordered the "evacuation and resettlement" of the Danish Jews. In a matter of weeks, Denmark's more than 8,000 Jews were gone -- 19 out of every 20 had been snatched to safety. Eichmann's boxcars went home empty.

What happened? Who made it happen? That is the story Elliott Arnold tells in this eloquent novel of courage and honor, of danger and violent death, of something very like a miracle.

Hitler's orders were brought back from Berlin to Copenhagen by Colonel Rudolph Buhle, Denmark's cold, cynical Gestapo chief. He could not understand why his close friend and colleague Max Greiner, an old hand at the business balked at the assignment. He understood no better when Greiner killed himself . . .

The Wehrmacht commander, General von Kobe, grown fat on Danish food and wine, also balked. He refused, in the face of dismissal, to let his soldiers war on women and children. SS Major Becker, who loved the work, was sent from Berlin to get the job done efficiently. But a massive, calm German consular official named Georg Siebert warned one Danish businessman of what was coming -- and when . . .

That man was Peter Hansen, head of one fragment of the Danish Resistance, so new to his job that he had not yet won full command of his band of undisciplined saboteurs and killers. He found it hard to believe that the warning was not a Nazi trick.

Captain Erik Melchior of the Danish Police convinced him. A tall, blue-eyed blonde who could have posed for any of Hitler's posters, he was a Jew who had been kept out of the underground for safety's sake. Now he went in civilian clothes to a synagogue to inform the congregation that their New Year had been selected as "the day of the Jews."

Rabbi Rasmussen was able to give those who were not at the service little better than 24 hours warning. An alert switchboard girl, a woman he would never know, cut him off before Colonel Buhle could trap him. The journeys to an unknown destination began . . .

Gentle, dark-eyed Ellen Oppenheim set out with her parents, though she might have married the young Danish artist who loved her and stayed behind. The Rabbi's wife and 15 year old son shared a train compartment with a Nazi; the boy kept them from being unmasked. Aristocratic, dignified Marten Torres was kidnapped from the captors from whom he had refused to flee.

Some journeys ended in death. Arne Johansen, a legend known as "the Blaze" in the underground, died fighting -- betrayed by his voluptuous mistress to her Nazi bosses. Mendel Cohen, fleeing the Germans for the second time, gave way to terror and killed his wife, his child, and himself in the autumn woods. One bleak beach where the Jews and their protectors waited for boats was raked by gunfire from a patrol boat.

But a few hours later, a few miles away, a blasphemous, hard-drinking fisherman set his trawler on a course for Sweden. The ancient Hebrew prayer that marks the Day of Atonement sounded faintly through the planking under his feet. And on shore, a handful of villagers cried what had become their traditional farewell to his unseen cargo: "Welcome back to Denmark!"

Elliott Arnold has a great story to tell and he tells it with great skill. A reader is caught up in the explosive, suspenseful action -- and in the moving realities of many lives. Not all the Danes are heroes; not all the Germans are villains; not all the Jews are hapless victims. These people are real; their story is unique. Though A Night Of Watching reads like first-rate adventure, it is much more. It is a novel worth remembering.

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Economic miracle

DENMARK'S INDUSTRY

By P. Nyboe Andersen, Minister For Economic Affairs

The emphasis in the Danish economy has switched over the past 10 years from agriculture to industry. This swift change, encouraged by difficulties in finding export markets for agricultural goods, was facilitated by the market expansion of the economy as a whole from the late 1950s. Production and employment have both grown rapidly, and in the 10 relevant years real GNP rose by well over 5% a year on average, although in most recent years there has been a tendency to decelerate.

HEAVY INCREASE

This economic growth has been accompanied by heavy increase in costs and prices and a sizeable external trade deficit, the latter brought about largely but not wholly by the agricultural export difficulties. This trend has indeed been intensified by the vigorous expansion of the economy and has necessitated a sharp tightening of economic controls. Restrictive measures account for the slowdown in production and employment increases of recent years.

The balance of payments deficit has been considerable since 1964. Each year from 1964 to 1966 it amounted to between Kr.200m and Kr. 1,400m., equal to just under 2% of GNP at current prices. In the course of 1966 the deficit increased rapidly and this trend persisted throughout 1967. The deficit, seasonally adjusted, exceeded Kr.2,000m., or 2.5% of the GNP, in the first half of 1967.

In the face of these menacing developments stringent fiscal measures were introduced in mid-1967 in the form of tax on value added (TVA). While the impact of these restrictions on internal demand and on costs and prices made itself felt within a fairly short period, the balance of payments deficit (seasonally adjusted) remained just as high in the second half of 1967 as it had been in the first half.

TERMS OF TRADE

The devaluation of sterling in November, 1967, and the simultaneous devaluation by 7.9% of the Danish krone entailed a market deterioration of Denmark's terms of trade, partly because of higher import prices in terms of Danish currency, partly because it was to be expected that our substantial agricultural exports to Britain would fetch unaltered sterling prices (lower krone prices) -- which, on the whole they did.

Moreover, in view of the generally gloomy outlook for agricultural exports, we could only to some extent maintain the level of export prices in foreign currencies paid by countries which had not devalued. In this connection it should be borne in mind that agricultural products, including canned goods, account for around 35% of Denmark's total commodity exports and that nearly 45% of these agricultural exports go to Britain.

On the other hand, devaluation of the krone offered not inconsiderable competitive advantages to Danish manufacturers, although these advantages merely -- but not quite -- restored the competitive position of Danish industry which was weakened by the sharp increase in costs stemming from demand pressures. To all appearances, the unsatisfactory rate of growth of Danish agricultural exports in 1966 and in the first half of 1967 was not ascribable solely to the international recession.

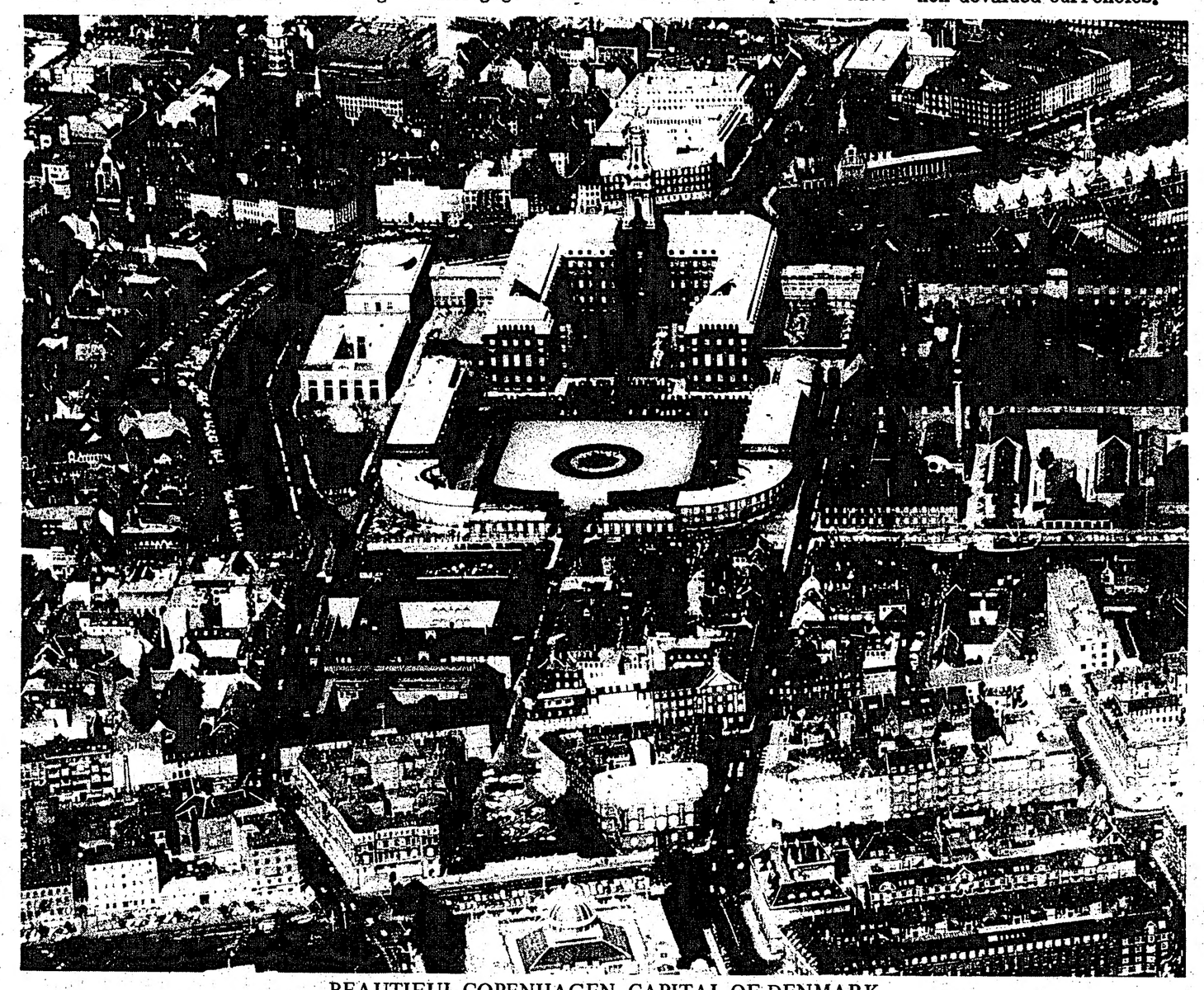
Against the background of persistent and unacceptably large external deficit, the deterioration of the terms of trade and the need for restraining the upward trend in costs (which, it was feared, would be intensified by the post-devaluation rise in import prices) a highly restrictive economic policy was called for. Consequently, the Liberal majority government which was formed after the general election in January, 1968, continued or even intensified the fiscal tightening which was initiated in mid-1967, supplemented by more stringent regulations on prices and trade margins.

UNDER CONTROL

By these measures internal demand pressues and rapid price increases were brought under control. At the same time the cooling off of the domestic economy paved the way for a desirable casing of monetary policy in the form of lifting the rationing of mortgage credit and lowering the high interest level. However, the price of this stabilization was a slow down of economic growth during the greater part of the 1960s and an increase in unemployment, undesirable in the long run. There is no doubt, however, that since last summer production and employment have again experienced an upswing, sustained largely by vigorous expansion of industrial exports.

Industrial exports have reacted most favorably to devaluation, cooling off the domestic economy and improved international trends. In terms of kroner, these exports rose by about 20% from 1967 to 1968 and most of this advance stemmed from an increase in volume.

Export prices (unit values) of manufacturers have gone up by between 4 and 5%, which is tantamount to a moderate fall in the price of non-devalued currencies.



BEAUTIFUL COPENHAGEN, CAPITAL OF DENMARK

JEWS OF SCANDINAVIA

(cont. from page 4)

or rattling the tablets. I haven't felt any dislike at being a battlefield and I won't complain."

This identification of the Scandinavian Jew with the rest of the Scandinavian population was put to the most severe test in the years of World War II, when Norway and Denmark were occupied by Hitler; when Sweden clung to precarious neutrality; and Finland found itself in co-belligerency with the Third Reich.

The rescue in Denmark in 1943 is now part of the legend of the Western World; and since the story has recently been recounted in television documentaries and a number of books, including Elliott Arnold's recent best-selling novel A Night Of Watching, it needs no recounting here. Yet it should be noted that the evacuation to Sweden, almost overnight, of almost 8,000 Jews was in effect a spontaneous national effort in which Danes of all classes and conditions took part; and that the beneficiaries included many non-Danish Jewish refugees as well.

Under more severe handicaps, the Norwegians managed to evacuate half of their Jewish population to safety in Sweden. And in Finland, where every able-bodied Jewish male was in the armed forces, the Finns not only withstood Nazi pressures to discriminate against them, but protected a group of 100 Austrian Jews and eventually got them to safety in Sweden.

This concern has outlasted the war years. Denmark and Norway have hardly an equal in the help extended to their 600 Jews from the DP camps, many of whom, being sick, had been refused entry anywhere else. The Danish Resistance organization has generously supported a kibbutz and helped establish a new school in Israel. Hundreds of young Danes vacation in Israel each year and a good number of them have stayed on there. Sweden, as noted, has taken in several thousands of postwar refugees.

Denmark, Finland, Norway and Sweden are all largely homogeneous. Their peoples are deeply and securely rooted in a feeling of their own nationality: they are not made up of minorities disturbed by the possible challenge of other minorities. They have, on the whole, been comparatively free of religious fanaticism or indeed conflict; and their own mores stem from age-old concepts of common sense and communal concern and essential fair dealing between men, all of which still mold Scandinavian actions and attitudes today.

This atmosphere of relative absence of concern with religious or racial identification provides the real challenge to Jewish identity in Scandinavia today.

THE CHALLENGE TO SCANDINAVIAN JEWRY

The Jewish communities of Scandinavia exhibit more variety than their small numbers would lead one to suspect. There are great differences between the comparatively sizeable and solid communities of Denmark and Sweden and those of Norway and Finland. There are differences of many sorts between the early Sephardic Vikings, and Nicolaieffskis of Finland, the Jews of the German Enlightenment, and the more recent immigrants from Central Europe. Although all Jewish congregations there, except for a small liberal Judiskt Forum in Sweden, are officially orthodox, there is a gap between the practices of the Great Synagogues of Copenhagen and Stockholm and the more rigorous practice of smaller congregations from Central Europe. Nevertheless, as communities, they have maintained a remarkable loyalty and cohesion. Even the most assimilated have generally maintained their identification with the Jewish community, even though they may seldom worship in its synagogues. In all four countries, the communities are well organized, and each maintains the complete apparatus of institutions familiar to Jews in the immensely larger American community.

Finland's 1,400 Jews, for example, maintain community centers in Helsinki, Tampere and Turku; synagogues in Helsinki and Tampere; the oldest Jewish "middle school" in Scandinavia; a Jewish hospital and home for the aged; a kindergarten; a sports club which has produced athletes of Olympic calibre; a far-traveling choral society; and virtually all of the familiar men's, women's and young people's clubs. The same applies, with some variations, in the other countries. Many of these organizations express a strong Zionist sentiment, but as in America, few Scandinavian Jews have actually emigrated to Israel.

As in many other communities on the fringe of the Diaspora, however, their principal problems are the related ones of intermarriage and the continuing adaptation of religious Judaism to a rapidly changing world. Statistics for the individual countries may vary, but it is estimated for example that about 40% of young Danish Jews find their marriage partners outside their faith.

In part, at least, this is due to the restricted choice of partners in small or scattered communities, and to this extent, the revolution in communications has provided at least a partial solution. The four communities maintain an inter-Scandinavian youth organization that among other things expands the field of choice; and all four are now only a few hours' traveling time from the larger Jewish centers of England and even Israel.

However, there remains the central religious problem. Virtually complete cultural assimilation and a generally relaxed attitude toward religion in the community at large have eliminated much of the old folkways and the external pressures which have long buttressed the structure of traditional Judaism. The task, therefore, is to strengthen the adherence of these communities to their faith on the basis of a greater awareness of their special cultural heritage and a greater attention to the purely spiritual and ethical content of Judaism.

In facing this challenge, the Jews of Scandinavia are handicapped by a lack of religious leadership through a strong rabbinate. While all four communities have at least adequate institutions and devoted laymen, they can presently muster only three rabbis -- two in Denmark and one, an American, in Sweden. The last rabbi in Norway emigrated to Israel in 1960; and the Finnish community has vainly sought abroad for a rabbi for several years past.

These changing circumstances are not peculiar to Scandinavia; and these Northern countries may thus serve as a microcosm in which their solutions could provide guidelines for larger communities. On the other hand, a greater awareness and understanding of their position and problems by the Jews of America could be a source of strength to the Scandinavians.

S. RALPH COHEN IS ASSISTANT TO THE PRESIDENT OF SCANDINAVIAN AIRLINES SYSTEMS. HE HAS WRITTEN AND LECTURED WIDELY ON MANY ASPECTS OF THE NORTHERN COUNTRIES, BOTH PAST AND PRESENT.

A king who will be remembered

THE GREAT VICTORY

By John H. Wuorinen

CHALLENGED NAZIS AND WON: THE LATE KING CHRISTIAN X

The war years 1939-45 demonstrated impressively that the moral imperatives of life in Scandinavia rest solidly upon the humanitarianism of Judeo-Christian ethics. This was shown by the active and uncompromising concern of Scandinavians for their fellow citizens of Jewish faith and for Jewish refugees who had sought and found asylum in the north.

When the war began in 1939, Danish and Swedish Jews numbered some 7,000 respectively. Finland's Jews amounted to approximately 1,800 and Norway counted about 1,700. In each country the Jews were fully part of the general citizenry. No "Jewish problem" existed in Scandinavia and evidences of antisemitism, by no means absent two or three generations earlier, had become a thing of the past. Hitlerite persecution of the Jews on the continent had resulted in the arrival of a number of Jewish refugees in each of the four countries. Sweden had received about 3,000 and Denmark somewhat more, while Finland had 122 refugees by 1939 and Norway about 200.

The Nazi invasion of Denmark and Norway in 1940, and the involvement of Finland in the war in 1941 presented the dreadful possibility that Germany might proceed to impose Hitler's "final solution of the Jewish problem" upon Denmark, Finland and Norway. The Germans did, in fact, attempt to implement their "solution." The attempt largely failed. It failed because the Scandinavians would have none of it.

The grim business of challenging and subverting Nazi efforts to consign Scandinavia's Jewry to the pit of destruction varied in some important respects from country to country.

In Denmark and Norway, under German military occupation for five long years, the task was most perilous and resulted in the deaths of many Jews and non-Jews. Yet with a will exemplified by King Christian X and King Haakon VII and extending to the most humble citizen, more than 10,000 Jews from these two lands were saved. In both countries cruel exceptions to the prevailing attitude occurred, but they were very rare.

The situation in Denmark called for the largest rescue operation. The response to the threat to Jewish citizens was uncompromising. A sense of outrage at Nazi demands evoked a corresponding reaction of compassion and the determination to protect those in danger. A clandestine system of transportation was evolved which included a "Danish Dunkirk," an extended sea evacuation operation utilizing ships of every shape and size. Ultimately, some 90% of the Danish Jews reached sanctuary in Sweden.

In Norway, where the German occupation was even more hateful and brutal than in Denmark, the Norwegian Resistance came to the rescue. It played a major and heroic role in shepherding the victims of anti-Jewish measures (especially oppressive after the autumn of 1942) through the mountains to the Swedish border. Despite desperate rescue efforts, however, the Germans sent over 700 Norwegian Jews to Nazi extermination camps.

Following the war's termination, Denmark's and Norway's efforts at receiving and rehabilitating those broken in body and spirit at concentration camps, while facing most difficult recovery periods themselves provide a fitting commentary to these nations' war records.

Finland's situation in 1940 to 1944 was different from that of occupied Denmark and Norway and of neutral Sweden. Forced into the war by unprovoked Soviet attack, the Finns became cobilligerants of the Germans after Hitler's invasion of the USSR in June, 1941. Although the country was dependent on Germany for much essential war material and food, the nation at no time embraced Hitlerite racist or political ideas or practices, a stand implacably made clear on numerous occasions by Marshall Mannerheim himself. As the Chairman of the Central Board of Jewish Communities in Finland has put it in a recent statement:

During the war years, 1939-1944, Finnish Jews could record no discrimination against their civil rights. Despite German pressure... to influence the attitude of the Finnish Government toward the Jewish population . . . and to attempt to bring about its adaption to the German pattern, the Finnish Government stood fast by its decision that the Jews of Finland should enjoy the same feeedom and equality as that extended to every Finnish citizen by the country's laws.

Finnish Jews were thus unmolested during the war, despite Nazi pressure to "solve the Jewish problem." The 122 pre-1939 Jewish refugees from Central Europe, however, were exposed to greater danger.

The Chairman of the Central Board of the Jewish Communities, quoted above, summarized the matter as follows. The situation of the refugees:

. . . deteriorated in 1943, after repeated instances of German intervention for extradiction of the refugees. Measures adopted by the police resulted in nine of them being extradited to Germany . . . (but) after the Government became aware of the matter, this traffic was stopped immediately.

Because of increased German attempts to obtain the extradiction of the rest of the refugees, the Government took steps to aid them in getting to Sweden.

Thanks to the cooperation of the Finnish Government . . . these refugees were saved from certain destruction.

Neutral Sweden, freer than her neighbors to act independently of German persuasion or coercion, accepted and cared for all Jewish and other refugees fortunate enough to reach that country. A significant measure -- it was only one among many -- of the Swedish determination to help the refugees was given by the proposal addressed to Germany on October 1, 1943. Having learned that the Germans intended to begin in Denmark the harsh anti-Jewish actions applied in Norway and other occupied areas, the Swedish Government offered, on that day, to receive the whole Jewish population of Denmark. The German Government ignored the Swedish offer, which remains on the record as a testimonial to the readiness of Sweden to alleviate the suffering of Denmark's hard-pressed Jewish community.

In 1945, after the war had ended, about 10,000 Jews rescued from German concentration camps were received in Sweden (most of them as temporary residents on their way to other lands). In all, during and immediately after World War II, 185,000 refugees were welcomed and cared for by Sweden. Her humanitarian work throughout Europe during the war years is amply documented elsewhere.

In their determination to aid the persecuted, the Scandinavians acted as one. Their record in 1939-1945 fully justifies the words of Harry Golden (in the New York Post, October 18, 1961).

There is a streak of courage and great humanity in the Scandinavian countries that compels our respect and admiration. Among the countries in Europe which categorically refused to join Hitler, Himmler and Eichmann in the extermination of the Jews were Denmark, Norway, Sweden and Finland.

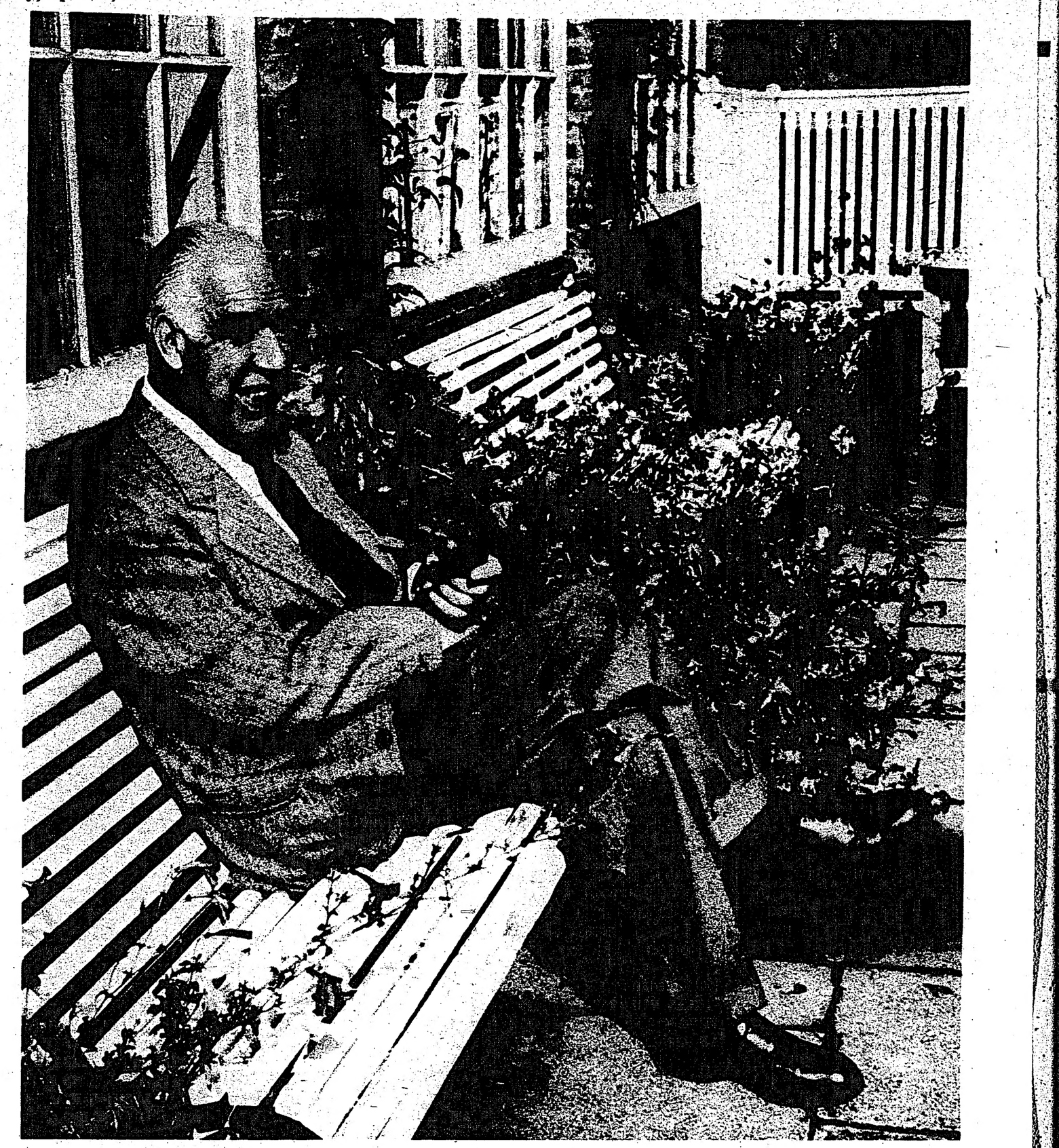
Each of these countries demonstrated unhesitating adherence to high principle: Those in jeopardy must be protected; cruelty and injustice must be fought; tyranny must be resisted and freedom safeguarded.

It is especially because of their devotion to these imperatives and because of their readiness to apply them by extending a helping hand to Jews threatened with extinction by Nazis during the Second World War, that the Scandinavians today stand erect among the free.

Dr. Wuorinen was chairman of the history department, Columbia University.

"Moses Divides Waters of the Red Sea," a painting by Christoffer Vilhelm, Denmark, 1783-1853

RESCUE 1943



FAMOUS SON OF DANISH JEWRY: Physicist Niels Bohr (1885-1962), Nobel prize winner.

(cont. from page 2)

ally inspected the damages which had been inflicted and wrote to the rabbi to express his regrets.

Voicing the views of all the people, a church paper said: "Anti-Jewish legislation is tantamount to lawlessness, and if we forsake justice then we will be submitted to a degredation worse than war and suppression."

Simultaneously, the Danes expressed their hatred for the conquerors and their determination to maintain their inner freedom by committing numerous acts of rebellion and sabotage. Hundreds went underground into a tightly-knit resistance movement, to carry on their fight. The experience thus gained served usefully in the later rescue of the Jews.

Up to August 29, 1943, despite overt and covert Danish resistance, a sort of formal truce existed between the occupying forces and the Government. The King and his administration, permitted to continue governing subject to German control, managed somehow to adjust to the situation. But on that fateful day the Germans issued an ultimatum dissolving the Government and the Army. The Cabinet was dismissed, the Parliament closed. The Germans attacked the palace and seized the King. Then they launched their classic pattern of terror, torture, transportation to concentration camps and the destruction of all opposition.

Within weeks the Germans turned their attention to Denmark's Jews, on direct orders from Hitler. They planned a mass round-up of Jews for deportation to concentration camps -- and death -- on the night of October 1-2, during the Rosh Hashanah holiday. Rumors of the impending action began to circulate in Copenhagen in September. Danish Christians reacted first with horror, then with determination. For them, there was only one response: the Jews must be saved.

They began to marshal their forces. Help came from every side. Describing those tense, feverish days, Mrs. Leni Yahil, research secretary of the Yad Vashem Institute of the Hebrew University wrote:

> The whole population rose to its feet. From the King's palace -- where he was kept at that time in a sort of captivity -- to the home of the simplest fisherman, people tried to warn, to hide, to rush away, to transport to the coast and from there to Sweden. Money streamed in from every side. It was the people's answer to the German attempt to break their spirit, to crush that human dignity that found its expression in their free and democratic constitution and rule. They identified themselves and their fate with the Jews.

A hero of the rescue, which came to be known among the Danes as "the little Dunkirk," was Aage Bertelsen, author of books and articles on religion, philosophy, education and Danish literature, and the headmaster of a leading Danish school. His graphic and moving book, "October '43," provides a definitive history of those dramatic days.

He describes how the Jews learned through the Prime Minister (who was informed by a sympathetic German official) of the devilish German plan to raid all Jewish homes and carry off the Jews to German ships waiting in the Copenhagen harbor -- how the Jews were informed of the plot at the September 29 Rosh Hashanah service in the synagogue -- how the Danish rescuers overcame incredible obstacles to shelter Jews in their homes, find the boats to carry them to Sweden, organize the movement to the coast under the eyes of the Germans, and take their human cargo to safety under conditions of utmost danger to every person involved.

He tells of his own reaction to "the dark night of the 1st and 2nd of October . . . a personal dawn," in these words:

> From now on there was no doubts or uncertainty possible . . . Action was the word. Even under serious or desperate conditions it is often a happy feeling to be able to devote oneself to a cause that one feels convinced is both unconditionally just and absolutely binding. The situation in Denmark at that time was precisely that simple. No honest man could possibly refrain from action after this raid, when the persecuted cried for help.

So, when the Germans marched into Jewish homes to seize their victims, they found echoing, empty rooms. Except for 250 hapless souls, who were unable to escape in time, all were in hiding -- most of them in the homes of total strangers. Then began the laborious process of organizing and carrying out the actual rescue, with the shadow of the omnipresent and enraged Gestapo haunting every move.

Mr. Bertelsen and his friends in their Lyngby Group risked death constantly. Some were shot or captured, the latter including Mrs. Bertelsen. Others were tortured and died. Yet they persisted -- as did other individual Danes and members of the Resistance -- in the slow, steady process of rescue. The scope of the victory over barbarism which they achieved day by day during those agonizing weeks is reflected in the ultimate statistics: 475 Jews caught; 6,200 -- 92% -- rescued and taken to safety in Sweden. Sweden.

Such were the essential facts. But there are many dramas of individual daring, many glorious episodes of group ingenuity, which will be told and retold as long as deeds of heroism stir the mind of man. Albert Einstein summed up the feelings of Jews throughout the world when he said:

> The assistance of the Swedish and the Danish peoples to my Jewish brethren in Denmark was given in a spirit of true humaneness, and will never be forgotten. It was a bright ray in this period of decline in humane feelings and human solidarity. It gave new faith to all who believe in a better future.

On this 27th anniversary of the rescue of the Jews of Denmark, free men everywhere join in salute to the thousands of Danes and Swedes who responded so nobly to their finest instincts. In a period when civilization seemed to have reached the nadir of degradation, they restored faith in the conscience of man and the strength of human brotherhood. Their example, a beacon lighting the darkness of 1943, should serve as an inspiration to us all in this troubled year of 1970.

Perhaps, one day, all men in their own countries will be able honestly to subscribe to the words of Kaj Munk, the great Danish priest and poet, who fought for freedom until he was murdered by the Germans. He said:

> When the days become
> heavy with fate,
> With defeat and with want,
> Suddenly each man knew
> what he owed
> to his good Danish name.

Hanna F. Desser

TOURISTS FAVORITE: Canals surround the island on which the Danish Parliament building stands. On the right is the museum of Bertel Thorvaldsen (1768-1844), the famous Danish sculptor.

POLISH JEWS ARRIVE

By Geoffrey Dodd

Copenhagen -- In 1969, Denmark had an unprecedented influx of refugees from eastern European countries. In the autumn, they arrived at the rate of 100 per week, and by the end of the year altogether 1,731 people had been given asylum.

Of this number, 1,381 came from Poland. The second biggest total was 270 from Czechosolvakia. Most of the Polish refugees were Jewish, and included practically all professions and all age groups.

Rabbi Bent Melchior, of Copenhagen, explained that the Jewish refugees in particular had in reality fled from discrimination that was more elegant in form than most.

"Life is quite simply made impossible for these people. They find that it is impossible for them to obtain employment, and those who have jobs are dismissed, only to find they cannot get another job anywhere.

"Polish officials deliberately try to humiliate them in every possible way. When at last they decide to leave Poland, a special procedure must be followed. They must apply for a visa to Israel - otherwise departure is not permitted, and then in writing renounce their Polish citizenship. When they leave, most of their belongings must stay in Poland.

"They are forced to do this even though many are very nationalistic, and some even former Communist Party members."

The refugees arrive in Denmark confused, uncertain, and often badly equipped to live in another country. Their Polish qualifications or education may not be recognized, and in any case may be of little use to them since many speak no language except Polish.

"In this situation, the Danish state has been magnificent," acknowledged Rabbi Melchior. "No limitation has been given on the number of arrivals, and Danish Embassies, including those in Vienna and Rome have been ordered to grant visas to these refugees. Admission has been given to all, without any selective restrictions, and quite a number who first went to Vienna or Rome have later come to Denmark to live."

"The mere fact that many of these refugees do not wish to live in Israel in itself disproves the justification given by Polish officials for their discrimination - that the Polish Jews are Zionists. Polish officials claim that they are not antisemitic, only anti-Zionist," said Rabbi Melchior.

In Denmark, the refugee is given a routine examination by alien Police and then cared for by the Danish Refugee Aid Society. Here the refugees are given economic security, lodgings with breakfast, money to obtain other meals (D.Kr. 25 daily - or about US $3.50 per person), free tram transport, and access to language classes where they can learn Danish. Help is also given with more personal or social problems, and refugees receive any medical treatment they may need under the Danish sickness benefit system which for a monthly fee gives all necessary medical treatment free of charge.

This help can provide the basic necessities of life, but Rabbi Melchior admits that even with this aid, assimilation can be very difficult. Denmark is not an easy country in which to assimiliate, particularly because of the language problem.

"Many have been remote from Jewish life for years, and their arrival here stimulates them to try to refind their Jewish identity, and probably this is a necessary thing as part of their integration into Denmark. They discover a desire for a Jewish milieu and return to Jewish life."

Rabbi Melchior expected that in time, some of the refugees may decide to go to Israel and settle, although the young refugees in particular have a very negative attitude towards Israel. After a time in Denmark many realize that they have been subject to rather one-sided propaganda. But 50 have already inquired about prospects of obtaining immigrant visas to Canada, and a similar number have sounded out prospects in Australia.

For younger refugees, prospects are relatively bright, and before long they can learn enough Danish to start earning their own living. Denmark's Jewish community has been a considerable help here, both in helping retraining, and in finding jobs and accomodation.

For most refugees, the biggest hurdle to cross is finding a suitable apartment. Since World War II, Denmark has had a chronic housing shortage of considerable proportion. Danish authorities have shown understanding of the plight of the refugees, and given them equal status as home seekers, without the normal two year period for a vacant apartment. This opens the apartment at a reasonable rent, if one is available. The alternative is to go on the private housing market, where rents are generally higher.

To help their brethren in need, Copenhagen's Jewish community has shouldered a heavy burden. The approximately 1,500 Jewish refugees who have come to Denmark have been welcomed at cultural arrangements organized by the community. Meal arrangements have been made to help the refugees eek out their slender resources, and language courses have been arranged. In Denmark, Jewish life is found only in Copenhagen, and the 2,000 or so families of the community have contributed readily and generously to help the refugees. "It is an expense that must be borne," they feel. But with refugees making up about 20 percent of the number of Jews in this country, the burden can be considerable.

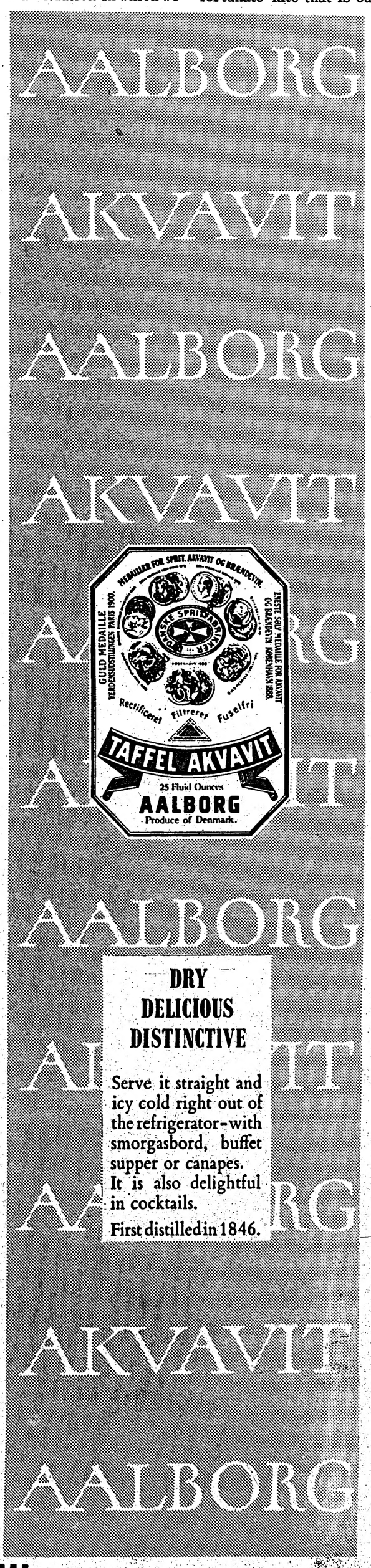
Leaders of the community have encouraged refugee families to form a special link to a local Jewish family, and publish a regular bulletin in both Polish and Danish. Over 50 refugee children from Poland now attend the Jewish community's school in Copenhagen. For most of the children, this is the first time they have met Jewish religion, or heard Hebrew spoken openly.

Recognition of their Jewish background comes quickly to most refugees. Two weddings of refugees have already taken place in the Copenhagen Synagogue, and the first bar-mitzvah will take place in the spring - a Polish-born boy who first started to learn Hebrew six months ago after he arrived in Denmark.

"In a situation in which we want to demonstrate that it is a human right to live where one feels that it is best to live, we can only accept that this group of Polish Jews have chosen Denmark. We can perhaps even be a little proud of it," Rabbi Melchior sums up.

"The history of Danish Jews is unique in many ways, and today we live under far better conditions than others of our faith elsewhere in the world. If we jointly begin on the task now presented us, we can give a meaning to the fortunate fate that is ours."

CHEESE AND MILK FOR REFUGEES



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